



IN THIS ISSUE
TALKS BY GENERAL AUTHORITIES
AT THE
131ST SEMIANNUAL
GENERAL CONFERENCE

The Improvement Era

December 1961

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A



DAY and NIGHT



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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Nucleic acid and heredity

Professor Joshua Lederberg of Stanford University has pointed out that the nucleic acids, which constitute the hereditary material which has slight differences in the various forms of terrestrial life, have the same basic structure in the nuclei of all cells. The basic structure is a long, linear polymer fashioned from a sugar-phosphate unit with a side group of adenine, guanine, thymine, or cytosine. The bacteria, the simplest of free-living organisms, contain about 5,000,000-units-long nucleotide sequences, and man has about 5,000,000,000. The simplest viruses, which can live only inside living cells and come close to being single genes, have about 2,500 units particle.

Speeding birds

Frederick C. Lincoln has reviewed the evidence on the speeds at which birds fly. He finds that the normal flight speed of ducks is between 40 and 50 (rarely 60) miles per hour. The golden plover, famed for long migrations, goes about 60 to 70 miles per hour. Records of racing pigeons show that it is an exceptional bird which has an average speed of more than 60 miles per hour. The cloud swifts of the West Indies may reach 150. The duck hawks have been timed in dives in which they attained a speed of 165 to 180 miles an hour.

Spiders

Each spider has 8 legs, an insect only 6. Dr. R. V. Chamberlin observes that a spider's head is fixed on his body so that it can't turn. A spider can use its eyes on objects up to about a foot away.

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Era of Youth

Art

Era staff
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THE COVER:

Six brethren who received assignments in the Presiding Councils of the Church at the fall semiannual general conference of the Church make up our cover: Beginning clockwise at upper left, Elder Gordon B. Hinckley of the Council of the Twelve; Elders Thorpe B. Isaacson and Boyd K. Packer, Assistants to the Council of the Twelve; Elder Victor L. Brown, second counselor in the Presiding Bishopric; Presiding Bishop John H. Vandenberg; Elder Robert L. Simpson, first counselor in the Presiding Bishopric. The color photographs were especially taken for this issue by Photographer Walter Lillian.

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NOTE: President J. Reuben Clark, Jr., Elder George K. Morris, and President Levi Edgar Young were excused from speaking because of ill health. President A. Theodore Tuttle was touring the South American mission fields. Elder Harold B. Lee and Elder Richard L. Evans addressed the general priesthood session of the conference as did the First Presidency. Elder Boyd K. Packer, newly appointed Assistant to the Council of the Twelve; Bishop John H. Vandenberg, Bishop Robert L. Simpson, and Bishop Victor Lee Brown did not address the general conference audience.

The addresses at the general priesthood meeting of general conference by the First Presidency and Elders Harold B. Lee and Richard L. Evans will appear in the January issue of *The Improvement Era*.

The Church Moves On

September 1961

30 Nine new Authorities and officers of the Church were sustained when President Henry D. Moyle presented the General Authorities and officers of the Church. The new ones are: Elder Gordon B. Hinckley, a member of the Council of the Twelve; Elders Thorpe B. Isaacson and Boyd K. Packer, Assistants to the Twelve; Elder John Vandenberg, Presiding Bishop with Elders Robert L. Simpson and Victor L. Brown as his counselors; Mrs. Florence S. Jacobsen, general president of the Young Women's Mutual Improvement Association with Mrs. Margaret R. Jackson and Mrs. Dorothy P. Holt as her counselors.

The general priesthood session of the conference was held in the Tabernacle, with 298 other assemblies of the priesthood throughout the Church listening in by direct-wire telephone connection.

Groups of returned missionaries together with former residents of mission areas held their semiannual reunions in Salt Lake City.

It was announced that Calvin C. Cook had been appointed to the general board of the Deseret Sunday School Union.

October 1961

1 Concluding sessions of the semiannual conference were held in the Tabernacle this Sabbath day. All or parts of the six "daylight" sessions had been broadcast and televised by as many as 19 radio stations and 18 television stations.

"I Am My Brother's Keeper" was the theme of the Sunday School conference in the Tabernacle this evening.

4 Elder Paul F. Royall was appointed secretary and Elder W. Roy Brown was appointed treasurer of the Genealogical Society of the Church.

6 President J. Reuben Clark, Jr., first counselor in the First Presidency, died this afternoon following an illness of several months. President Clark had been a counselor continuously since the April 1933 general conference, longer than any elder in this Dispensation. He had served as counselor to three Presidents, Heber J. Grant, George Albert Smith, and David O. McKay. He had marked the ninetieth anniversary of his birth on September 1.

7 The re-appointment of Elder Richard S. Tanner to the general board of the Young Men's Mutual Improvement Association was announced. Elder Tanner had served on the board from January 1950 to January 1957, when he was called as bishop of his ward. He has recently been released from that assignment.

8 Canoga Park Stake, number 337 in the roll call of stakes, was organized from parts of Reseda (California) Stake, with Elder Collins E. Jones sustained as president and Elders Robert K. Davis and Fred C. Goldthorpe as his counselors. The stake organization was effected by Elder Mark E. Petersen of the Council of the Twelve and by Elder Eldred G. Smith, Patriarch to the Church.

President Hugh C. Smith of Reseda Stake was succeeded by Elder Harold F. Rogers who had

(Continued on page 988)



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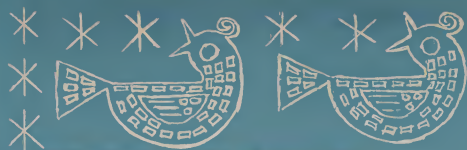
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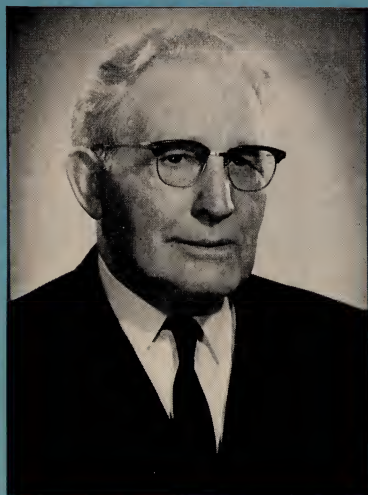
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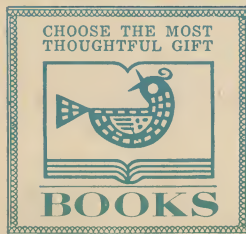
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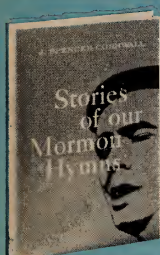
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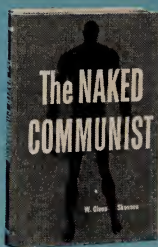
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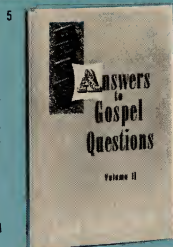
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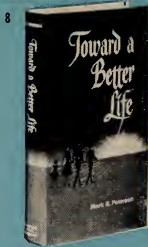
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6 **THE AMERICAN HERITAGE OF FREEDOM: A Plan of God** *Ezra Taft Benson*

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BY DR. G. HOMER DURHAM
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

On December 17, 1928, J. Reuben Clark, Jr., then Undersecretary of State of the United States, addressed a memorandum to the Secretary of State. This document is now known as the *Clark Memorandum on the Monroe Doctrine*. It has taken its place among the great American state papers. This important work was completed in a little more than two months, without any official time or allowance made for it. The work was done in addition to the performance of "regular departmental duties," as President Clark set forth in the early paragraphs of his foreword to the document.¹

Declared by President James Monroe in 1823, President Clark found that "the doctrine . . . when reduced to its lowest terms, covers—

"(1) Future colonization by any European powers of the American continents.

"(2) Any attempt by the allied powers to extend their political system to any portion of this hemisphere, or (in its second statement) to any part of the continent.

"(3) Any interposition, by any European power, for the purpose of oppressing or controlling in any other manner the destinies of the Latin American governments 'who have declared their independence and maintained it, and whose independence we have on great consideration and just principles acknowledged. . . ."

"(4) Noninterference by the United States with the existing colonies or dependencies of any European power."

¹Department of State, *Memorandum on The Monroe Doctrine*, prepared by J. Reuben Clark, Undersecretary of State, December 17, 1928, Publication No. 37, Washington, D. C., xxv + 236 pp., p. ix.

"(5) Policy of leaving Spanish-American colonies and Spain to themselves in the hope that other powers will pursue the same course."

The second and third points made by President Clark certainly cover the present situation in Cuba so far as "interposition" by Russia "for the purpose of oppressing or controlling in any other manner" the destiny of Cuba is concerned, or extending its "political system" to this hemisphere. The only difficulty is the seeming fact that Cuban-Russian relations are based on Dr. Castro's invitation, and willingness, to receive Russian support.

What does one do in such circumstances?

On page 213 of the *Clark Memorandum*, the following interesting topic is discussed:

"The Relation of the Monroe Doctrine to the Subversion by European Powers of Republican Government on This Hemisphere."

Under this heading, President Clark discussed the controversy between Spain and Chile in 1866, the situation between Mexico and France in 1863, and he quoted an important document of July 20, 1895, issued by Secretary of State Olney.

The following position was set forth by Secretary of State Seward with respect to Spain and Chile on June 2, 1866:

"We maintain and insist with all the decision and energy which is compatible with our existing neutrality, that the Republican system which is accepted by the people in any one of those States shall not be wantonly assailed, and that it shall not be subverted as an end of a lawful war, by European Powers."

(Continued on page 984)

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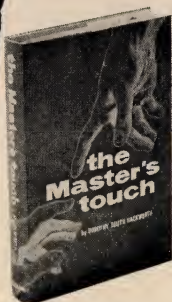
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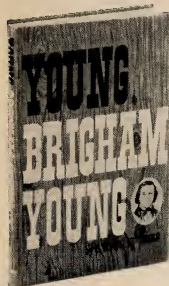
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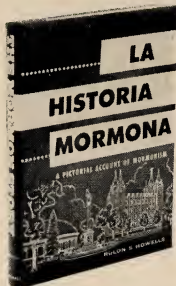


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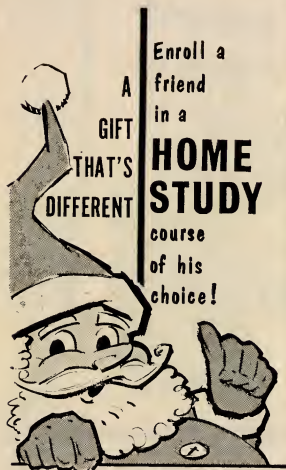
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How to live with uncertainty...

RICHARD L. EVANS



How to live with uncertainty is an ever-present problem—uncertainties which suddenly shift plans and prospects. Young men, for example, are sometimes suddenly taken away from pursuing life's preparation, and older men are taken from families and professions, with much adjusting of their lives to altered plans and purposes. And this we would say to all who face such circumstances: Go ahead with your lives, your plans, your preparation, as fully as you can. Don't waste time by stopping before the interruptions have started. Keep going forward and keep your hearts comforted with courage and faith in the future. The world will always need—indeed, will need much more—the best-prepared people, and you cannot afford to slow down the pace of preparation that is necessary for fullest effectiveness, aside from what is absolutely essential. The wise keep learning, keep moving, keep preparing, and don't let uncertainties dissuade them from moving forward. And even when interruptions come, whenever they come, make the most of every time and opportunity. Wherever you are, you take your thoughts with you, you take yourself with you. Wherever you are, you can read, you can think, you can study, you can learn. You can use the in-between times for profitable and constructive purposes. Cynicism is easy to acquire in idleness—cynicism and carelessness and questionable conduct—and evil always offers itself. So, wherever you go, keep intent on solid plans and purposes. Don't succumb to uncertainty, and don't feel sorry for yourselves. No generation was ever sure it wouldn't be delayed or diverted in its plans or progress. Few men's lives have been lived without difficulties or disappointments. Have faith, and justify the faith of others in you, of loved ones and of others also, remembering wherever you are, to be a gentleman, a man of honor. You take yourself with you, and will want to be worthy to bring yourself back, to be comfortable in good and beloved company. Keep faith with the Lord God who gave you life. Keep close to him in humble prayerfulness, in cleanliness of conduct, and your hearts will find peace under all assignments and circumstances. Build for the future. Go forward in faith. Don't let any period become a blank in your program of progress. "Lift up your hearts. Be not afraid." Know that he is—that he is mindful of you, that he will not leave you alone.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 1, 1961. Copyright 1961.

THE HAPPY ONE

BY FRANCES GORMAN RISSER

My friend, by worldly standards, is
The "poor one" on our street,
But she's the happiest by far
Of anyone I meet,
For she possesses treasures rare,
The truest works of art—
She wears compassion, halo-like,
Above her loving heart!

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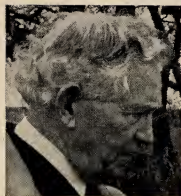
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at this season



THE EDITOR'S PAGE
BY PRESIDENT DAVID O. MCKAY

How glorious it is to have a day in commemoration of the birth of the Son of God, who came in Bethlehem, only by decree of a Roman emperor, where Joseph and Mary had to meet to pay their taxes. When they arrived there after traveling from Nazareth, there was not room in the inn, and they had to go to a khan—not a stable as we picture it, but a cave in the limestone rock where the animals were kept, and there in the most humble surroundings the Savior of mankind, the Son of God, was born.

Jesus, born in the manger, inherited all the princely powers of his Father—God, our Creator. He lived among men some thirty-three years and served in his public ministry among mankind about three years, and yet there is no man living who can say that he is not the greatest man who ever walked the earth—the one perfect gentleman who ever lived among men. He did not do anything for which people of the world are considered great. He was not a discoverer. He


was not an inventor. He was not a lawyer, and yet he put lawyers to defeat. He was not an author, he did not write a line except with his finger in the sand, and no one knows what he wrote, to help a poor woman thrust before him by the proud and haughty Pharisees.

In none of the realms in which men and women win their laurels could you say that Jesus was great—only in one, in the realm of character he was supreme.

All through his life peace was on his lips and in his heart, and when he came forth from the tomb and appeared unto his disciples, his first greeting was, "Peace be unto you."

Peace as taught by the Savior is exemption from individual troubles, from family broils, from national difficulties. Such peace refers to the person just as much as it does to communities and countries. That man is not at peace who is untrue to the whisperings of Christ and the promptings of his conscience. He cannot be at peace when he is untrue to his better self, when he transgresses the law of righteousness, either in dealing with himself by indulging in passions or appetites, in yielding to the temptations of the flesh, or whether he is untrue to trust in transgressing the law.

Peace does not come to the transgressor of law.



Peace comes by obedience to law, and it is that message which Jesus would have us establish among men—peace to the individual that he may be at peace with his God; perfect harmony existing between his Creator and himself; perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he never can escape; peace in the home—families living in peace with one another and with their neighbors.

Christmas is a time in which to remember Christ. It is a day in which to fortify our faith, and draw near to the Father of the Babe of Bethlehem.

He lived for us, that we might live; he died for us, that we may sometime escape the bonds of sin and death. He pointed the way which leads into the very presence of him to whom Christ prayed upon the cross: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Yes, Jesus is the Prince of Peace, but he will not bring peace to the world in any magic way. As he has always done, he will grant it only according to the law upon which it, like all blessings, is predicated. Hate breeds hate; love begets love; kindness invites more kindness, and kindness and love beget peace.

When mankind learns that simple lesson, peace will come to them as a natural result. Predatory interest

will fade away. Men will see each other as brothers, each created in the image of God.

They will understand that to love God, they must first love their neighbors as themselves.

We, his brethren and sisters, members of Christ's church, accept him as the greatest man who ever lived, but always and more as the Redeemer of mankind. Mortality came to us through Adam, who chose of himself that he would bring this mortality upon himself. It wasn't a fall—it was a step in progress. He exercised his freedom of choice, which is a God-given gift, and accepted mortality, but he knew that Jesus Christ would come and establish a plan whereby he and all his descendants could return to the presence of God. That plan is the gospel of Jesus Christ.

I bear you testimony and witness that he lives, that Peter, saying that he was a partaker of the divine nature, spoke the truth, and that men today, and women, may experience that same partaking of the divine nature. That is a reality.

God help us during these coming holidays that we may so contribute our influence that the world in great numbers will accept Jesus Christ as our Savior.

I wish you one and all a joyous Christmas and a happy, successful New Year.



The Christmas Spirit

BY
HUGH B. BROWN
OF THE FIRST PRESIDENCY

For fifty-one weeks most men are obsessed with a desire to wring personal profit, economic, social, or political, out of every situation, often without regard to the effect on the lives and happiness of others.

The Yuletide is to many people an annual seven-day Sabbath. It is a holy season when men rest from the agitating business of getting and relax into the serene joy of giving.

The spirit of Christmas creates interest in others, minimizes self-serving interests and activities, and searches for opportunities to make others happy. The spirit of Christmas illuminates the picture window of the soul, and we look out upon the world's busy life and become more interested in people than in things. We see people struggling and competing with each

other and wish we could somehow touch their lives with the joy and gladness of Christmas. This spirit whispers, "They are your kinfolk and their happiness is your concern."

During this joyous week we apply the brakes to the driving power of self-interest and, like the propeller on an airplane when its blades are reversed, the pull is in the opposite direction. When speed and altitude are reduced the details and beauty of life refresh the soul and inspire gratitude and a desire to serve and partially repay our debt to the giver of life.

And after the Christmas season has passed we discover an amazing paradox. We ourselves have experienced more joy while seeking to bring happiness to others than we have known during all the other weeks of the year when we were so selfishly seeking it. How strange it is that, despite this annual lesson, men continue to try to find joy where it has never yet been found in self-aggrandizement, the gratification of appetites, following after pride and vain ambition, or attempting to snatch some advantage from others. During this one week when we lose ourselves, we really find ourselves as the Savior promised, and in this discovery we find enduring satisfaction. We become servants, voluntary servants, and thereby find a joy we have not known through the balance of the year.

The compass of the spirit of Christmas points constantly toward others, never toward ourselves, except to beckon us into the realm of service and comradeship. The spirit of Christmas is ever buoyant, never earthbound or grounded by accumulated mundane things. It soars ever by the lifting wings of love and distills its blessings, even as the dews from heaven.

This richest of all seasons extends its joy into the New Year but is sobering and humbling; it causes introspection and self-analysis which result in resolutions for future conduct, especially toward other people.

To catch the real meaning of the "Spirit of Christmas" we need only to drop the last syllable of the word, and it becomes the "Spirit of Christ." It beckons us to follow him and become worthy of the blessedness which he promised to the most unlikely people—the poor in spirit, the sorrowful, the meek, the seekers after righteousness, the merciful, the pure in heart, the peacemakers, and even the persecuted and the oppressed.

Thus it is a blessed spirit available to all, not alone to the rich, the influential, the heralded or popular. It may pervade the humblest cottage or the palace of the king, but only when it is in the hearts of those who live there.

Joseph Smith

AN APPRECIATION BY B.H. ROBERTS



"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3:11-13.)

It was a happy circumstance that Joseph Smith tried to lay no other foundation than that laid in Christ Jesus, our Lord. Had he done so his work would have been under condemnation from the beginning, but his announced new dispensation included the Christ to the very height of his Deity, doctrine, and glory. No other foundation could any man lay,

and Joseph Smith made the Christ supreme in his scheme of things. It is the Christ and his fidelity and his truth that gave Joseph Smith's announcement the authority and power of God; and hence his work endures.

Every man's work who builds on the foundation of Christ, even, is to be tested as by fire. Time has the same effect; and Joseph Smith's work has stood the test of time as of fire. About the time of the initial movements that founded the new dispensation of the gospel of "isms"—"cults," sprang into existence, religions, and philosophies . . . but all these have either passed out or have become very much limited or reduced as factors in religious and philosophical systems. . . .

We might say for Joseph Smith what the Christ once said for his own vindication: If he did not the works of God, believe him not, but if he did, though you believe not him, believe the works; that ye may know and believe that God was with him. For the works he (Joseph Smith) wrought and their endurance for over 100 years under the searchlight of modern investigation, criticism, mockery, and persecution, are his effectual witness of their truth; the gospel and the Church he gave, under God, to the world, are his vindication.

* * * * *

There are three broad sources from which may be drawn an account of the Prophet and seer of the new dispensation, his character and his works:

First, the testimony of those who knew him, and received him at his own full-face value of himself—his zealous disciples;

Second, those to whom he was an enigma—a mystery, that they confess themselves unable to solve;

Third, his out-and-out opponents—his enemies; those who esteemed him more than a heretic, more than a false prophet, whom the world would be well served by being rid of, no matter how, and whose works they would utterly destroy—whom they would gladly see cast into hell!

Frankly I confess myself to be of the first class: one who believes in him, accepts him as a Prophet of the Most High God, . . . inspired to establish God's truth in the world; one who believes in him without reservation. To me he was a mighty spirit which made him one of God's "great," and "noble," and "good" intelligences in his own right, by the very nature of him; . . . To this spirit, great, and mighty, and strong, God gave in addition, authority and inspiration which made him of a quick and mighty understanding.

In this atmosphere

(Continued on page 1000)



Stars in your Eyes

BY Verna Linburg

In that far-off year of 1906, western towns were new and business houses in these same towns were new. My deskmate, Lucy Thornton, gave me a coupon worth fifty cents in trade at her papa's new drugstore. This was Mr. Thornton's way of introducing his new establishment.

The fifty-cent coupon made me a plutocrat, and the minute school was out, I hurried to town to invest my wealth. My red fascinators framed eager black eyes and my high-topped black button shoes beat a happy tattoo on the wooden sidewalk. What could I buy for me? I had no idea of getting anything for anybody else. What was Christmas for, except to get presents?

Inside the store, Bill Thornton, hovered near while I walked up one aisle and down another, looking and looking. Blond Bill helped his papa run the store.

"How about this?" Bill asked. He opened a music box and out tinkled a gay tune, one to match the happy beat of my heart. Bill's blue eyes lingered on my upturned face, and his eyes smiled in the friendliest sort of way.

His cordial manner didn't mean a thing, I told myself. It was good business to be agreeable to all the customers. In confusion, my eyes dropped to



I went with unseeing eyes down the drab street that had been white with snow . . .

a china figurine.

Bill's eyes followed mine. Then he twirled the little statue round and round, but he kept looking at me.

I said not a word. As usual, I could find no carelessly appropriate things to say. Always I had to be like this, incapable of small talk, while other girls went on and on, like Tennyson's brook.

"Oh, say! This just suits you," Bill said. He opened a bottle of jasmine perfume and held it to my nose.

Mum-m-m! It smelled heavenly. I opened my mouth to say I'd take it, but before any words came, a mighty roar boomed from behind a back partition.

"Oh, Bill! O-O-oh, Bill!"

It was Mr. Thornton, Bill's papa.

"Yes sir!" Bill called to him. To me he said, "Just a minute, be right back, don't go away. . . ."

And then I saw the red plush photograph album. It had gilt edges and a gold clasp to hold the pages shut. Mama would love it, and it cost just fifty cents.

I snapped back to reality with a thud. I didn't have two coupons, and one wouldn't buy both perfume and album. Which should I buy, the perfume for me, or the album for Mama? I couldn't make so important a decision now.

Before Bill returned, I walked out of the store; I went with unseeing eyes down the drab street that had been white with snow until wagon wheels made muddy gashes in it. My heart had been clean, too, but now selfishness made black marks on it.

Selfishness whispered, "Be smart. Buy Mama the perfume, and you can use it, too."

Why hadn't I thought of that?

I let myself into the kitchen, comfortably warm from the big wood range. Mama had on a pale blue dress, which brought out the blue of her eyes and the copper of her hair. Mama was pretty. She was taking a pound cake out of the oven, Papa's favorite and mine, too.

I took blue willow dishes out of the safe and began setting the table, my mind still back in the drugstore intent on the problem of perfume or album.

Papa came in the back door, letting in a blast of chill air. Papa was tall, thin, dark, silent. He had closed the newspaper office, but I somehow knew he was really still there, composing a superb editorial which would lift the town to higher heights.

At the supper table, the other children were interested only in food, and Papa, from his faraway look, was still deep in his

(Continued on page 987)

Dolly's face went white and then red. She sank down on the steps and gave way to tears of grief and humiliation. It was the first time in her life she had ever been refused anything. I thought it best to maintain a neutral position, so I went up to bed and left her there sobbing her heart out.

I had not heard from Simon since the day of our ride. I had determined to put him out of my mind and heart, difficult though it might be. Then, on a golden day in early September, he came. He looked thin and ill, and my firm resolve melted when I saw him.

"Where can I see you alone?" he asked.

"We can go into the garden."

"Rachel," he said, when we were seated out under the apple tree, "I want you to forgive me for being so hasty. I should not have surprised you in the manner I did."

"There is nothing to forgive."

He took my hand. "There isn't time for me to court you in the proper way. I may be far away tomorrow or even dead."

"Don't say that," I protested.

"You don't know what has happened the past few days. Major Parker disbanded his forces and left yesterday, thinking he was no longer needed. But one of our friends in Quincy reports that a mob is forming and intends to force us to leave. It may be marching on Nauvoo right now. We have sent a desperate message to the governor asking him to send us someone to take Major Parker's place. But at best it can be only a temporary measure, to grant us a little respite until we are able to get our women and children, our old people and our sick across the river." He bowed his head and leaned against the tree. "The governor of the great state of Illinois is a coward and a weakling. If he had stood by his pledges to us, Joseph Smith would be alive, and we would still be in possession of our homes and farms."

"Is there nothing you can do?" I asked.

"We have someone up in the tower of the temple, watching with a spyglass. We have no arms to defend ourselves with, but we have taken two old steamboat shafts and converted them into cannon, by cutting them in two and plugging one end. We have melted down lead for shot."

He rose to go, and I could endure it no longer. I went to him.

"Simon, oh, my dear, what if I should never see you again!"

"If you never see me again," he whispered, his face against my hair, "I wish you would do something for me."

"Anything."

"I have a book I wish you would read. It may help you to understand my people."

He held out a copy of The Book of Mormon. "This was translated by Joseph Smith from ancient writings, under the inspiration of God."

Then he continued, "Your friend, Daniel H. Wells, has joined us. We baptized him on August ninth. Rachel, what you saw out there on the river flat was not the end, but only the beginning. Our leaders are in Nebraska now, preparing a winter quarters for our people to come to. They intend to lead us west to a place of safety." He held me close. "Rachel, Rachel, if I survive, could there be a chance for us?"

"I do not know. But I will pray to God that you will survive."

Then he left.

In our house, Dolly had not forgiven Jeremy for opposing her in the matter of the petition. He came to me one afternoon and asked, "Rachel, what am I to do?"

"I think that you are doing all that a man can."

"No, not everything. But I will go and fight if the city is attacked. Rachel, I want you and Dolly to pack to leave. Simon Kincaid will lend me his wagon to drive you down to Warsaw. There you can

take a boat down river to Aunt Tabitha's in Cincinnati."

I much preferred to stay, but I knew that Jeremy would wish me to take care of Dolly.

He must have sensed my thoughts. "What do you really want, Rachel? I'm not completely blind. How much does Simon mean to you?"

"He has asked me to marry him."

"And?"

"I had to tell him I could not."

"Dear Rachel! I hope that happiness lies somewhere ahead for you." The next morning Dolly and I were packed and ready to leave.

CONCLUSION:

The Rivers of Babylon

BY
VIRGINIA
MAUGHAN
KAMMEYER



I had a brief farewell with Simon. "We will be safe," he said. "Reinforcements arrived this morning under command of a Major Clifford."

Then we left, driving south toward Warsaw. We had scarcely passed the limits of the city when we were halted by sudden shots past our heads. A group of men rode out of the woods and stopped in the middle of the road.

"No one's allowed outside the city, except to cross the river."

"We are not Mormons," Jeremy explained.

The man leveled his gun at us and scowled. "Makes no difference. We're the Quincy Committee, and we're takin' Nauvoo!"

We had no choice but to turn back, and had scarcely reached home when the sound of firing told us the city was being attacked. Jeremy grabbed his rifle and ran.

Dolly clasped her hands in anguish as he left without so much as a word of farewell. "Jeremy," she cried, but he was either too far away to hear or chose not to answer.

With the aid of Major Clifford's forces, the mob was soon routed. The major received the congratulations and thanks of the people of Nauvoo and that evening marched out of town.

Simon came to us the next morning, looking very grim and pale. "The congratulations were a little premature. The mob has re-formed, with reinforcements of possibly a thousand men! They wheeled their cannon up behind a haystack early this morning and commenced firing. We are throwing up a barricade on Mulholland Street, with most of the men of the city taking positions behind it."

Then he led me into the parlor, pressed a pistol into my hands, and showed me how to load it.

"Rachel," he said, "if our side is defeated, you will be at the mercy of a mob. I saw what happened to helpless women when we were driven from Missouri. If we can't withstand them, if we are killed, dear heaven! protect yourselves as best you can!"

He ran out with Jeremy to help defend the city, and Dolly and I locked ourselves in my bedroom with the wardrobe pushed against the door. For three days

and nights we remained up there listening to the firing of cannon and rifle, only creeping down to the kitchen for a little food and water. We spent the time reading the Book of Mormon that Simon had given me. One night as we lay in bed, Dolly said to me, "Rachel, I have been thinking about what we have read—how Sariah, the wife of Lehi was willing to leave her nice things and follow her husband into the wilderness. Oh, Rachel, I have been very wicked and selfish. But I am going to promise the Lord that if he spares Jeremy, I will do anything he asks of me."

I put my arms around her, and we clung together for mutual comfort.

On the third day the firing stopped. Simon and Jeremy came pounding on the door, and we hastened to let them in. They fell exhausted into chairs, their faces black with cannon smoke and a three-day's growth of beard.

"We were beaten," Jeremy announced. "We were forced to surrender and turn over our arms."

"But it isn't as bad as it sounds," added Simon. "'General' Brockman, the mob leader, has promised to wait until noon tomorrow before he enters the city. Furthermore, he has promised to treat all citizens with kindness and turn over our arms to us when we have crossed the river."

"The hero of the battle was Squire Wells," said Jeremy. "You should have seen him riding across an open field, exposed to the fire of the enemy, calling upon the men to advance. At his brave example we drove them back and would have beaten them, had our forces been sufficient."

"General" Brockman broke his promise at the outset by entering the city at dawn. His men charged in with several hundred wagons, yelling, cursing, and driving the terrified citizens before them as they galloped down the streets. Where houses looked promising, they leaped from their wagons, broke in, and stole what they could carry out.

We locked ourselves in the house and waited for them to come. When they did, it was as a force of twenty men with rifles and bayonets.

"Come out and surrender in the name of the law!" they cried.

We were taken up to (Continued on page 1001)



*... the sound of firing
told us the city was
being attacked. Jeremy
grabbed his rifle and ran.*

REPORT: CHANGES IN THE LEADING QUORUMS OF THE CHURCH

NEXT EIGHT PAGES



GORDON B. HINCKLEY OF THE QUORUM OF THE TWELVE

BY WENDELL J. ASHTON

He looked like the times in which he lived. He was lean, and freckles were beginning to fade from his thin face. In a few days he would be twenty-three.

His name was Gordon Bitner Hinckley, and the roses were just beginning to bloom across Salt Lake Valley in 1933. But conditions in America were anything but rosy. It was the bottom of the Great Depression. People sang "Brother, Can You Spare a Dime," and men who once had prospered were selling apples on the streets.

Gordon Hinckley, who had been graduated from the University of Utah a year earlier, had been working at a small job to put together enough money to take him to Columbia University to continue his studies in English and journalism.

Then a tall man stepped in, John C. Duncan, bishop of the First Ward of Liberty Stake. A mission was discussed. Relatively few young men were getting mission calls then. Parents just did not have the means. Gordon Hinckley had always been a faithful boy in the Church. But now college and a love of literature had lifted his eyes toward a career in journalism. But he answered the challenge of the Church. And that was the beginning of a new life for him—a life that was to become a mission instead of a career. That first mission actually lasted twenty-eight years, except for two years during World War II.

Elder Hinckley's mission reached a new crest on a Saturday morning in 1961, the last day of September. The sun was just beginning to send its glow over

towering Mount Olympus to the east of Gordon and Marjorie Hinckley's white frame home in East Mill Creek. Marjorie answered the telephone at about seven o'clock. It was President David O. McKay.

When Gordon B. Hinckley greeted President McKay forty-five minutes later, a new call came—to the Council of the Twelve. Later that day Elder Hinckley was sustained an apostle, a witness for Jesus the Christ.

Next day, at the concluding conference session, the new apostle said with his typically sincere, "over-the-back-fence" eloquence:

"I would like to say that this cause is either true or false. Either this is the kingdom of God, or it is a sham and a delusion. Either Joseph talked with the Father and the Son or he did not. If he did not, we are engaged in a blasphemy. If he did, we have a duty from which none of us can shrink—to declare to the world the living reality of the God of the universe, the Father of us all and his Son the Lord Jesus Christ, the Savior of the world, our Redeemer, the Author of our salvation, the Prince of Peace.

"I give you my testimony that this is true."

Gordon B. Hinckley had spoken words like those twenty-six years before, from a portable wooden stand to a shifting, critical crowd in London's Hyde Park. That testimony has guided his actions since. And through nearly three decades he in turn has cast a mighty imprint on the unfolding missionary effort of the restored Church.

Elder Hinckley began his missionary labors in Preston, a town of spires and green hedges in a cloudy north England. The gospel harvest was sparse in Britain when Elder Hinckley began knocking on tenement doors and preaching at night in Preston's lonely market square.

In 1933, a total of 525 missionaries were sent into the field. Approximately 7,000 converts were being brought into the Church each year then, in all of the missions of the world. In the year that Elder Hinckley has

been called to the Council of the Twelve there are more than 9,000 missionaries in sixty-four missions around the world. Their harvest of souls will approximate 90,000 this year.

Following his labors in Lancashire, Elder Hinckley was assigned to London where he became assistant to Elder Joseph F. Merrill of the Council of the Twelve, presiding over the European Mission.

When Elder Hinckley returned to Salt Lake City after a successful completion of his mission, he was asked by President Merrill to meet with the First Presidency concerning the missions in Europe. President Heber J. Grant said: "Brother Hinckley, we'll give you fifteen minutes."

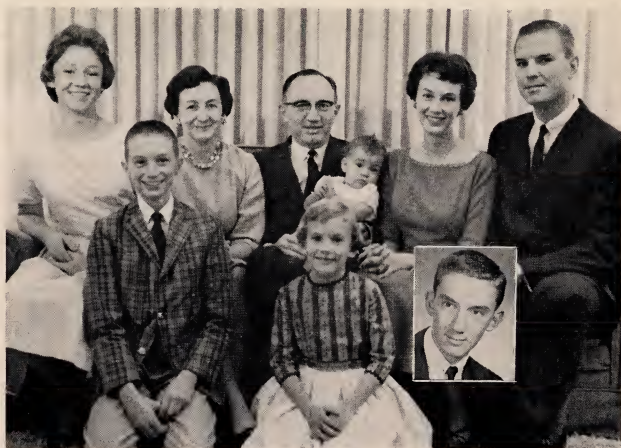
One hour and fifteen minutes later, the young missionary emerged from the room. In a few days, President David O. McKay, then Second Counselor in the First Presidency, called Elder Hinckley and told him that the Church would like him to become executive secretary of the Church Radio, Publicity, and Mission Literature Committee. Elder Stephen L. Richards, then of the Council of the Twelve, was chairman.

He went to work in getting out filmstrips, picturing the Mormon Pioneers, the temples, modern-day prophets, the Book of Mormon, and other subjects. As the years rolled on, he turned his versatile skills to other missionary tools, and for a quarter of a century, he supervised the LDS Sunday evening KSL radio programs. He wrote two books to assist missionaries. He authored and produced (Continued on page 978)

Pictured is the Gordon B. Hinckley family, front row, left to right, Clark; Cynthia.

Back row, Virginia; Sister Hinckley; Elder Hinckley and granddaughter Heather Barnes; Kathleen Hinckley Barnes; N. Alan Barnes.

[Insert] Richard G., serving on a mission in Germany.





Bishop Joseph L. Wirthlin



Elder Thorpe B. Isaacson

JOSEPH L. WIRTHLIN

RETIRING PRESIDING BISHOP

BY CARTER E. GRANT, EDITORIAL ASSOCIATE

Joseph Leopold Wirthlin—carrying an ancestral Swiss name—was born to Joseph and Emma Hilstead Wirthlin in Salt Lake City, August 14, 1893, sixty-eight years ago. His mother "... was a talented singer and musician, a brilliant and beautiful woman of unusual spirituality and leadership. At the time of her death, she was president of the Relief Society of the Eleventh Ward of Salt Lake City." (*Improvement Era*, pp. 146-149, 1953, Bryant S. Hinckley.)

After graduating from high school and serving as president of his ward YMMIA, "Joseph L." was called, October 20, 1913, to the Swiss-German Mission—back to the land of his ancestors—but a year later, owing to the outbreak of World War I, he finished his mission in the Central States. He was married in the Salt Lake Temple September 14, 1916, to Madeline Bitner, "... the youngest of a group of ten daughters, all attractive, interesting, and brilliant women." (*Idem.*) They have three sons and two daughters.

Ward and stake appointments began pouring in upon this returned missionary. After ten years of loyal service he was called to be second counselor to Bishop Joseph Hyrum Grant in the Thirty-third

Ward, serving from February 22, 1926 to April 22, 1928, when he was ordained the bishop of that ward and served until April 14, 1935. He was then called into the high council of Liberty Stake, May 1935 to October 27, 1935, when he was made president of the Bonneville Stake and served until April 6, 1938. He was then appointed second counselor to LeGrand Richards in the Presiding Bishopric of the Church, and on December 14, 1946, he was chosen first counselor, serving until he was called to be Presiding Bishop, April 6, 1952, magnifying that calling until released, September 30, 1961. He has now received a rather new appointment, Secretary and Treasurer of the Deseret Holding Corporation, having considerable to do with the ever-expanding properties of the LDS Church, the world around.

"Bishop Wirthlin is a great man," declared Bishop Carl W. Buehner, addressing the October conference 1961, "a man of integrity, a man of honesty, a man whose word is good all the time, and it is to Bishop Wirthlin that I owe the great honor that came to me, since he is the man who asked that I serve with him as a counselor in the Presiding Bishopric."

In his last conference address as Presiding Bishop, Elder Wirthlin declared: "I want to bear testimony to you that I know that Joseph Smith was a Prophet. I am so grateful that in my own soul I can bear that testimony without any hesitation."



Elder Thorpe B. Isaacson and his family, front row, left to right, Peter (son of Richard A. Isaacson and Gayle Olsen Isaacson); Elder Thorpe B. Isaacson; Judith; Sister Isaacson; Rebecca Tribe.

Back row, Richard A. Isaacson and his wife Gayle Olsen Isaacson; Royal L. Tribe and his wife Joyce Isaacson Tribe; Royal L. Tribe III.

THORPE B. ISAACSON

RETIRING FIRST COUNSELOR, PRESIDING BISHOPRIC, NEW ASSISTANT TO THE COUNCIL OF THE TWELVE

Praising Bishop Thorpe B. Isaacson, who had just been sustained an Assistant to the Council of the Twelve, Bishop Carl W. Buehner, who had served for nine years in the Presiding Bishopric with Elder Isaacson, declared in his conference address, "I have enjoyed my labors with Bishop Isaacson; and we have had a great time together. We have been in many council meetings. We have been on our knees many times, invoking the blessings of the Almighty in the great responsibilities that are those of members of the Presiding Bishopric."

In the business world, Bishop Thorpe B. Isaacson was a leader in the life insurance business in the West and at one time was selected as his company's "most valuable representative among all of the agents in America." During these days he also served energetically as second counselor in the Yale Ward bishopric until chosen, December 14, 1946, by Presiding Bishop LeGrand Richards to be his second counselor in the Presiding Bishopric. He was ordained a bishop on that day, and six years later, April 6, 1952, he was set apart as first counselor to Bishop Joseph L. Wirthlin, which position he held until September 30,



Elder Carl W. Buehner

1961, when he was chosen an assistant to the Council of the Twelve. On June 18, 1920, in the Salt Lake Temple he married Lulu Maughan Jones of Wellsville, Cache County, Utah. They have two children, Richard A. Isaacson and Lulu Joyce Isaacson Tribe.

"I bear testimony to you," declared Elder Isaacson in his talk at the last general conference, "that I know Joseph Smith was a prophet of God, as I know President David O. McKay is a prophet of God. There isn't a day that I do not pray for President McKay."

CARL W. BUEHNER

RETIRING SECOND COUNSELOR, PRESIDING BISHOPRIC

On October 25, 1961, Carl William Buehner, former second counselor in the Presiding Bishopric of the LDS Church, was chosen second assistant in the general superintendency of the Young Men's Mutual Improvement Association to act with Superintendent Joseph T. Bentley and first assistant, Marvin J. Ashton.

Bishop Buehner, who was born in Stuttgart, Germany, a son of Carl Frederick and Anna Geigle Buehner, came to Salt Lake City with his parents when he was but two years old. Through his elementary and high school days he excelled in athletics, and upon leaving high school, attended the Chicago

Institute of Technology. Returning to Utah, he entered the brick-making business with his father's sons. He also did building contract work on a rather extensive scale while laying the ground floor for the family Buehner Block Company that manufactures various building materials. Not only is Elder Buehner the president of this company, but he is vice president of the Utah Fur Farms, Inc.; director and part owner of the Brookfield Products, Inc., a grain and feed business; secretary and director of the Sunset Lawn Memorial Corporation, also president of the newly-incorporated Beehive State Bank.

Elder Buehner as a young man held various positions in the priesthood quorums and the auxiliaries of his ward, and at twenty-one years, he went on a mission to the Eastern States. After his return he married Lucile Thurman in the Salt Lake Temple, August 22, 1922. Later in the Forest Dale Ward, he served in the bishopric as second counselor, first counselor, and bishop. He became a member of the Granite Stake high council, and then the second counselor, first counselor, and president of his stake. During his presidency, he was chosen chairman of the Salt Lake Region of the Church welfare program and later held the same position in the Pioneer Region. In 1951 he was released as president of the Granite Stake and appointed to the general welfare committee of the Church and was closely associated with the Church welfare program until his recent release.

On April 6, 1952, he was appointed second counselor to Joseph L. Wirthlin, Presiding Bishop of the Church, and was set apart April 10, by President J. Reuben Clark, Jr.

When he was released from the Presiding Bishopric, September 30, 1961, he addressed the Saints, declaring: "When I was sustained as the second counselor in the Presiding Bishopric, I remember saying to the Church that I pledged my wholehearted support to Bishop Wirthlin, Bishop Isaacson, and the leaders of the Church; and at least in a reasonable measure, I have accomplished this. I have enjoyed my work. All along the line, people have been so grand. I am so grateful for all of the marvelous blessings that have come to me. . . .

"I appreciate my family. My four children were all married in the temple. . . . They and their companions have never embarrassed me for one minute. They are all active and devoted to the Church. One cannot help loving children and grandchildren like these. So, you see, the Lord has been good to me." (For additional biographical sketches and pictures of the retiring Presiding Bishopric, see the Improvement Era, May 1952 and March 1953, articles by Marba Cannon Josephson and Bryant S. Hinckley.)



Elder Boyd K. Packer



Pictured above are front left to right, Russell, Kathleen, Gayle Ann, Spencer. Second row, Elder Packer and Sister Packer. Back, David, Allen, Kenneth, and Laurel.

BOYD K. PACKER

ASSISTANT TO THE
COUNCIL OF THE TWELVE

ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

As the General Authorities and general officers of the Church were presented for the sustaining vote of the Saints at the semiannual general conference in the

Tabernacle, Saturday morning, September 30, 1961, President Henry D. Moyle presented the name of Boyd K. Packer as Assistant to the Council of the Twelve.

Elder Packer, at 37, is a young man whose lifespan has been intertwined with the youth of the Church and the solving of its problems.

He has assisted in the supervision of the week-day religious classes of about 75,000 students who are enrolled in the church-operated seminaries and institutes of religion.

His career in education includes experience as a seminary instructor, LDS co-ordinator of Indian affairs at the Intermountain School in Brigham City, Utah, and assistant to the vice administrator of the Unified Church School System.

Less than two months before being called to assist the Council of the Twelve, Elder Packer had been named as a member of the administrative council of Brigham Young University and the Church School System.

At the time of this call he was finishing up his own schoolwork leading toward a doctorate degree.

During World War II Elder Packer was a bomber pilot in the Pacific theater of operations.

He was born at Brigham City, September 10, 1924, a son of the late Ira W. and Emma Jensen Packer. He is a former member of the Brigham City city council, and served for six years as a high councilman in the North Box Elder Stake.

He and his wife, the former Donna Smith, are the parents of eight children.

Elder Packer was set apart as an Assistant to the Council of the Twelve on October 6, 1961 by President Henry D. Moyle. There are currently twelve high priests who are called as Assistants to the Council of the Twelve.

JOHN H. VANDENBERG

PRESIDING BISHOP

ALBERT L. ZOBELL, JR.

RESEARCH EDITOR

A new Presiding Bishopric was sustained at the 131st semiannual general conference, September 30, 1961. Elder John Henry Vandenberg became the ninth Presiding Bishop to hold that position in this dispensation.

Bishop Vandenberg has served as vice chairman of the Church building committee since 1955. There his responsibilities have placed him in charge of finances

and clerical work. He has learned of the testimonies and the devotion of the Saints in all parts of the Church, as they have built chapels and other Church buildings under the direction of the far-flung Church building committee program.

He was born in Ogden, Utah, December 18, 1904, the son of Dirk and Maria Alkema Vandenberg. He grew to manhood there, being active in the Church while attending elementary and high school. He was then called to the Netherlands Mission, serving from February 1926 to July 1928; from April 1927 to the end of his mission, he was mission secretary under President John P. Lillywhite.

Beginning in April 1939 he served in the presidency of an elders' quorum in the Mount Ogden Stake, then for a year he was a member of the Melchizedek Priesthood committee of that stake.



Bishop

John H. Vandenberg



Pictured at right is Sister Vandenberg. Inaccessibility of family members prevented family picture.



Bishop Robert L. Simpson

His employment took him to Denver where he was called on a stake mission, serving as mission president from June 22, 1941 to June 28, 1942. During this time he was senior president of the 309th quorum of seventy, and on June 28, 1942 he was sustained as the first counselor in the presidency of the Denver Stake. At present he is a partner in the Audio Visual Center at Denver.

Since coming to Salt Lake City, he was sustained, in February 1959, second counselor in the Ensign Stake presidency, and was released from that position on October 29, 1961.

Bishop Vandenberg married Rena Stok of Ogden, in the Salt Lake Temple June 18, 1930. The couple have two married daughters.

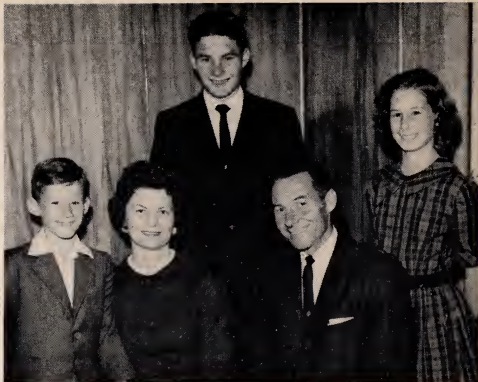
President David O. McKay ordained him a bishop and set him apart as Presiding Bishop of the Church October 6, 1961.

ROBERT L. SIMPSON

OF THE PRESIDING BISHOPRIC

ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

Elder Robert Leatham Simpson, whom Bishop Vandenberg selected as his first counselor, has only recently returned to his home in Southern California from presiding over the New Zealand Mission. Bishop Simpson, a native of Salt Lake City, was born August 8, 1915, to Heber C. and Lillie C. Leatham



The Bishop Robert L. Simpson family, left to right, Robert, Sister Simpson, Steven, Bishop Simpson, and Christine.

Simpson. Southern California has been his home since he was five.

As a young man, in April 1937, he was called to serve in the New Zealand Mission. During the second month of his mission he dreamed that upon returning home he found the people of his ward all using the Maori tongue. He awoke abruptly, feeling that the native language of New Zealand would somehow be of use to him after his mission, and therefore he must put forth more effort in learning it. In this he was blessed, and when he was released in April 1940, he had a fair knowledge of it.

Upon entering the Armed Forces in World War II he thought that his overseas assignment might take him again to New Zealand where he could perhaps assist President Matthew Cowley of the New Zealand Mission on a part-time basis in that land that was then woefully short of missionaries. His overseas assignment took him to Cairo, Egypt! There he found that he was not more than thirty minutes from a base of a Maori battalion. Sundays found him attending Sacrament meeting with those brethren, speaking to them in their own tongue, and sharing their problems.

Bishop Simpson served as mission president in Inglewood (California) Stake from December 1940 to March 1943; as LDS co-ordinator for servicemen in Egypt, February 1943 to February 1946; Inglewood Stake high councilman March 31, 1946—February 1947; counselor in the Inglewood Ward bishopric, February



Bishop Victor Lee Brown

1947–September 1948; stake YMMIA superintendent, September 1948–December 1949; high councilman January 1950–August 1958, and was called as New Zealand Mission president in July 1958. He has also served as seminary teacher and seminary supervisor in the Inglewood area.

He married Jelaire Kathryn Chandler July 24, 1942 in the Mesa Temple. They have two sons and a daughter.

Bishop Simpson was ordained a bishop and set apart for his new position in the Church on October 6, 1961 by President Henry D. Moyle.

VICTOR LEE BROWN

OF THE PRESIDING BISHOPRIC

ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

Elder Victor Lee Brown, second counselor to Bishop Vandenberg, is a native of Cardston, Alberta, Canada, where he was born July 31, 1914, a son of Gerald S. and Maggie Lee Brown. He received his education in Cardston and in Salt Lake City.

He served as first counselor in his deacons' quorum, as first counselor in his teachers' quorum, both in Cardston; and as secretary of his priests' quorum after the family had moved to Salt Lake City.

He has been active in the Church in Salt Lake City, Washington, D. C., where he served as second as-



Pictured above are front left to right, Sister Brown, Stephen M., Patricia L., and Bishop Brown, Back row, Gerald E., Joanne K., and Victor L., Jr.

sistant in the stake YMMIA superintendency; and Denver, where he was called as bishop of the Denver Fourth Ward, in January 1953, serving there for one year. In January 1954 he was sustained as second counselor in the Denver Stake presidency, and in 1956, he was sustained as first counselor in that stake presidency. In 1960, his company (United Air Lines) transferred him to Chicago as assistant to the director of reservations. He has been with the airline since 1940. In the Chicago area, too, the Church has made use of Bishop Brown's church training and experience.

On November 13, 1936 he married Lois Kjar in the Salt Lake Temple. They are the parents of five children.

Bishop Brown is a nephew of President Hugh B. Brown of the First Presidency. On October 6, 1961 President Brown set Bishop Brown apart as second counselor in the Presiding Bishopric. (Bishop Brown was previously ordained a bishop when he was called as bishop of the Denver Fourth Ward.)

From Salt Lake City, southern California, and Chicago have come these new brethren of the Presiding Bishopric. Their roots and their training have been somewhat the same. They are already working as a team with the same goal in mind "to strengthen the church always." The Improvement Era welcomes Bishop Vandenberg, Bishop Simpson, and Bishop Brown to their new assignments in the kingdom of God.



the Light of the World

BY WILLIAM E. BERRETT
VICE-ADMINISTRATOR
UNIFIED CHURCH SCHOOL SYSTEM

Of all the holidays which have graced the earth since the dawn of time Christmas alone has tended to become universal and that because it centers about the one universal citizen of the world and the one universal brother of all mankind.

On Christmas Eve the thoughts of countless millions of the earth's inhabitants will turn back nineteen centuries of time; and men, women, and children will stand awed once more before a lowly manger and with humbled hearts give obeisance to a child—so marvelous is the retrospective power of the mind of man.

Yet that child came into the world without any of the heritage which men seemingly prize. Neither wealth, nor power, nor fame was his. Neither was he, during his short life, to seek them. Stripped of all but the power of his amazing personality and character, this Babe grown to manhood was in the short space of three years to plant teachings in the hearts of men which would transform the world.

This infant, however, did not come into the world unheralded. Amazing as it may seem, his coming had been looked to for thousands of years. It had been the subject of many a long talk of fathers to their sons, had heightened the message of many a prophet, and brightened the hopes of many a troubled soul. For this babe, wrapped in swaddling clothes, was the Son of the Living God, and glorious indeed were the



manifestations of his birth to those who remembered and believed.

In at least three widely scattered places in the earth his birth was known and hearts were quickened. In Bethlehem, as the cry of the infant Jesus broke through the low tinkling of camel bells, shepherds on the nearby plain started at the sound of heavenly voices singing, and thrilled to the announcement of an angel:

"... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10-14.)

A thousand miles to the east, Magi, the Wise Men, somehow acquainted with the prophecies of the coming of the Christ, found in a new star which appeared in the heavens the long-looked for sign of his birth. These traversed desert and plain and later were inquiring at the court of Herod, "Where is he that is born King of the Jews? for we have seen his star in the east,

and are come to worship him." (Matt. 2:2.)

Being informed by the scribes of the court that the prophecy of Micah called for his birth at Bethlehem of Judea, they went thither.

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (*Ibid.*, 2:11.)

In at least one other part of the world, a part then unknown to either the shepherds or the wise men, records reveal that the birth of Christ was known and the knowledge greeted with rejoicing.

Somewhere on the American continent a race of people who called themselves Nephites looked forward steadily to the coming of a Savior. The number of those who stood firm in their belief came in time to be few when compared with the sceptical and disbelieving. Five years before the birth of Jesus there came among them a prophet known as Samuel, the Lamanite, who spoke these significant words:

"... Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

"And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be

great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto men as if it was day.

"Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore ye shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

"And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you." (Helaman 14:2-5.)

Even with this remarkable foreknowledge of his coming, the close of the five-year period found few believing in what the prophets had foretold. These few, led by one Nephi, were ridiculed and persecuted by those who disbelieved in such things.

In fact, as time went on and the signs did not appear, a day was set apart by the unbelievers upon which all who professed belief in those ancient traditions should be put to death save the sign should come to pass which had been given by the Prophet Samuel.

Nephi, the leader of the faithful, seeing his people about to be destroyed, bowed himself in prayer

(Continued on page 1000)



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OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY



CONFERENCE

SAINTS, SALT LAKE TABERNACLE, SEPT. 29, 30; OCT. 1, 1961

News-Salt Lake Telegram, September 23, 1961.)

A West Berlin official said the largest number of refugees ever reported in a single day was 3,793 persons who fled to Berlin on May 28, 1953. It is reported that new arrivals in 1961 (this year) have increased the number of refugees who have fled East Germany during the month of August to nearly 20,000. More than 150,000 seeking freedom from the domination of communism have crossed the border so far this year—150,000! (See *Ibid.*, August 12, 1961.)

In contrast to the barbaric state-rule of the communist, from which these people are fleeing by the hundreds of thousands, I call your attention this morning to the freedom-loving spirit of America. On Bedloe's Island in New York harbor stands the Statue of Liberty—a gift of the French people to the American people. Israel Zangwill, in *The Melting Pot*, gives the words spoken by David, the Russian emigrant Jew, as follows:

"All my life America was waiting, beckoning, shining—the place where God would wipe away tears from off all faces. To think that the same great torch of Liberty which threw its light across all the seas and lands into my little garret in Russia is shining also for all those other weeping millions of Europe, shining wherever men hunger and are oppressed, shining over the starving villages of Italy, Ireland, over the swarming, starving cities of Poland, and Galicia, over the ruined farms of Rumania, over the shambles of Russia. When I look at our Statue of Liberty, I just seem to hear the voice of America crying: 'Come unto me, all ye who are weary and heavy laden, and I will give you rest.'"

In the September 1961, issue of *Happiness*, a little pamphlet many of you receive, I was pleased with the timely comment that, and I quote:

"America is a land of but one people, gathered from many nations. Some came for love of money, and some came for love of freedom. Whatever the lure that brought them here, each gave his gift. Irish lad and Scotch, Englishman and Dutch, Italian, Greek, and French, Spaniard, Slav, Teuton, Norse—all have come bearing gifts, and have laid them on the altar of America.

"All brought music, and their instruments for the making of music.

"All brought their poetry, winged tales of man's many passions; ballads of heroes and tunes of the sea; lilting scraps caught from sky and field, or mighty dramas that tell of primal struggles of the profoundest meaning.

"Then, each brought some homely things, some touch of the familiar home field or forest, kitchen or dress—a favorite tree or fruit, an accustomed

flower a style in cookery, or in costumes—each brought some homelike familiar thing.

"Hatred of old-time neighbors, national prejudices and ambitions, traditional fears, set standards of living, graceless intolerance, class rights, and the demand of class—these were barred at the gates.

"At the altar of America, we have sworn ourselves to a simple loyalty. We have bound ourselves to sacrifice and struggle, to plan and to work for this one land. We have given that we may gain; we have surrendered that we may have victory!"

There is a significant reference in the Apocalypse to "a war in heaven." (See Rev. 12:7.) It is not only significant but also seemingly contradictory, for we think of heaven as a celestial abode of bliss, an impossible condition where war and contention could exist. The passage is significant inasmuch as it sets forth the fact there is freedom of choice and of action in the spirit world. This contention in heaven arose over the desire of Satan "... to destroy the agency of man, which I the Lord, had given him, ..." (Moses 4:3.)

Freedom of thought, freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right, granted him by his Creator—divine gifts "essential to human dignity and human happiness."

"Therefore, cheer up your hearts," admonished an ancient prophet in the Book of Mormon, "and remember that ye are free to act for yourselves—..." (2 Nephi 10:23.)

"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors."

Brethren, the opposite of freedom is bondage, servility, restraint—conditions that inhibit mentality, stifle the spirit, and crush manhood. To coerce, to compel, to bring into servitude is Satan's plan for the human family.

Throughout the history of the world man has contended even to death to free himself from bondage and usurpation, or to retain the freedom he already possessed. This is particularly true in regard to the right to worship. Attempts to control the consciences of men have always resulted in conflict. To decide one's own relationship to the Creator and to his creations is the natural and inalienable right of all.

Equally fundamental and important to man's happiness and progress is the

THE CAUSE OF LIBERTY

President David O. McKay

Clouds hung over the eastern horizon this morning. When I met my associates, I noticed that some of them were carrying their topcoats, but I am pleased to see the sun shining at the opening of this great conference. There are many in the world who see hanging over the international horizon threatening clouds also. There are storms ahead!

I am prompted by the outlook to take as a text for the few words that I shall say this morning, an encouraging thought from the Thirty-first Psalm: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

Sixty or seventy years ago, when United States history was an essential course in elementary public school teaching, many a boy was thrilled by Patrick Henry's dramatic declaration: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!" Patrick Henry was then a delegate to the Second Revolutionary Convention held at Richmond, Virginia, March 23, 1775.

The Creator, who gave man life, planted in his heart the seed of liberty. Free agency, as life, is a gift from God. "Do you wish to be free? Then above all things, love God, love your neighbor, love one another, love the common weal; then you will have true liberty." (Savonarola.)

Last Saturday, September 23, 1961, fearing they might be deprived of this inalienable right, two women—"one fifty-seven and the other sixty-three, leaped from an East Berlin apartment building, fronting on a West Berlin street. West Berlin firemen caught them in a safety net while communist police [Vopos] looked on without shooting.

"West Berlin police reported that another family in a border house was preparing to leap into the firemen's nets when the lights in their apartment suddenly went out."

The local press tells us that "when the lights flashed on again, West Berliners saw the apartment was full of Vopos [policemen]. There was no sign of the would-be escapees." (*Deseret*

right of personal security, the right of personal liberty, and the right of private property. The right of personal security consists in the enjoyment of life, limbs, body, health, and reputation. Life, being the immediate gift of God, is a right inherent by nature in every individual. Likewise, man has a natural inherent right to his limbs. His personal liberty consists in the right of changing one's situation or habitation according to will. The right of property consists in the free use, enjoyment, and disposal of all acquisitions, without control or diminution save by the laws of the land. The right of private property is sacred and inviolable. If any part of these inalienable individual possessions should be required by the State, they should be given only with the consent of the people.

When King John of England, whom Dickens calls "a coward and detestable villain," deprived his subjects of their liberties and ruthlessly burned and destroyed their property, the people rose up against him, brought him to Runnymede, and compelled him on Monday, June 15, 1215, to affix his signature to the Great Charter of England by which, among other things, he pledged himself "to maintain the Church in its rights, to imprison no man without a fair trial, and to sell, delay, or deny justice to none."

Five hundred and fifty years later, the American colonies imbued with the spirit that produced the Magna Charta, declared:

"As the happiness of the people is the sole end of government, so the consent of the people is the only foundation of it, in reason, morality, and the natural fitness of things. And therefore every act of government, every exercise of sovereignty against or without the consent of the people is injustice, usurpation, and tyranny. It is a maxim that in every government there must exist somewhere a supreme, sovereign, absolute and uncontrollable power; and it never was, or can be delegated to one man or few; the great Creator having never given to men a right to vest others with authority over them unlimited either in duration or degree.

"When kings, ministers, governors, or legislators, therefore, instead of exercising the powers intrusted with them according to the principles, forms, and proportions stated by the Constitution, and established by the original compact, prostitute those powers to the purposes of oppression; to subvert, instead of preserving the lives, liberties, and properties of the people, they are no longer to be deemed magistrates vested with a sacred character, but become public enemies and ought to be resisted." (Adams, *Works*, I, p. 193.)

My brethren and sisters, the ultimate purpose of Christianity in the world is

to develop an honorable, upright individual in an ideal society known as the kingdom of God.

Nearly two thousand years have passed, and the world is still a long way from the realization of either achievement. Indeed, today Christianity itself, and its handmaiden, Democracy, are on trial before the world tribunal. Conditions in this war-torn world seem to bear witness that men are forever learning, but never coming to a knowledge of the truth.

Though true Christianity as expressed in the divine law, "... love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbour as thyself," (Matt. 22:37, 39) has never yet been accepted and practised by the nations of the world, yet the Spirit of the Christ has, like leaven in the lump, been influencing society toward the realization of freedom, justice, and better harmony in human relations.



In the world today, however, the spirit of paganism has again asserted itself and seems to be all but triumphant in its effort to overthrow the few Christian ideals that civilized peoples have absorbed.

"If Western civilization emerges from existing situations safely, it will be only through a deeper appreciation—and note this—through a deeper appreciation of the social ethics of Jesus than it has yet shown. And our danger is increased rather than diminished by the fancied security in which our masses live."

Merely an appreciation of the social ethics of Jesus, however, is not sufficient. Men's hearts must be changed. Instead of selfishness, men must be willing to dedicate their ability, their possessions—if necessary, their lives, their fortunes, and their sacred honor for the alleviation of the ills of mankind. Hate must be supplanted by sympathy and forbearance.

Force and compulsion will never

establish the ideal society. This can come only by a transformation within the individual soul—a life brought into harmony with the divine will. *We must be "born again."*

Though nearly 2,000 years have passed since Jesus taught the gospel of brotherhood, it seems as difficult for men today as in Christ's day to believe that peace and truth can come only by conforming our lives to the law of love. Men still find the greatest difficulty in accepting this central core of Christ's teachings.

Manifestly, there has not been much cessation of man's inhumanity to man through the centuries. Notwithstanding this, I believe that right and truth will eventually triumph.

Today, as we see hovering over the nations of the earth the ever-darkening clouds of nuclear war, we are prone to think that righteousness among men is waning. In our own beloved country, "a land choice above all other lands," we are grieved and shocked when the Supreme Court renders a decision ruling that it is unconstitutional for the Federal Government of any State to require a "belief in the existence of God" as a qualification for public office; also, we experience apprehension when we know that enemies to our republican form of government are becoming more blatant; when we see political demagogues seemingly more successful, drunkenness and immorality flauntingly defiant—seeing these conditions we wonder whether mankind is growing better or worse. In private life, disappointments, adversity, sickness, and sorrow make us discouraged and sometimes despondent.

Still I am confident that *truth will yet prevail*, and in that confidence, say again with the Psalmist: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

We may take courage in what I believe is a fact, that in the hearts of more millions of honest men and women than ever before war is abhorrent. War has lost its false glamour and boasted glory. Such an attitude at least keeps alive our hope for the dawning of that day when men "... shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4.)

How utterly foolish men are to quarrel, fight, and cause misery, destruction, and death when the gifts of a Divine and Loving Father are all around us for the asking—are already in our possession if we would but recognize them. Christ's invitation is still extended to all peoples:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in

heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

I am as sure as that I am speaking to you that the peace and happiness of mankind lie in the acceptance of Jesus Christ as the Redeemer of the world, our Savior. As Peter declared over 1900 years ago, so I testify to the world today, that there is "none other name under heaven given among men,

whereby we must be saved." (Acts 4:12.)

The principles of the restored gospel as revealed to the Prophet Joseph Smith, are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him who said:

"I am the light of the world; he that followeth me shall not walk in darkness,

but shall have the light of life." (John 8:12.)

It is a sad thing when individuals and nations extinguish that light—when Christ and his gospel are supplanted by the law of the jungle and the strength of the sword. *The chief tragedy in the world at the present time is its disbelief in God's goodness, and its lack of faith in the teachings and doctrines of the gospel.*

To all who believe in a Living, Per-

THE SPIRIT OF CONVERSION

*President Henry D. Moyle
of the First Presidency*

I am sure, my brethren and sisters, that we all appreciate the opportunity to lift our hand to sustain President David O. McKay as President of the Church, and in so doing we have in our hearts a feeling of deep gratitude for the privilege that is thus afforded us as members of the Church of Jesus Christ of Latter-day Saints.

It is glorious to be a member. It is glorious to have any office or calling in the Church, no matter how relatively humble the title may sound. I am impressed constantly with the fact that, regardless of our calling, we are all encouraged, we are all dedicated, and we are all working in the service of the Master. I am sure that we do not permit our closeness to the work, we do not permit the fact that we have such ready access to our Father in heaven through prayer to take our membership in the Church lightly or to take our callings in the Church lightly. We are always conscious of his nearness to us and the blessings which we receive in answer to our prayers.

I am sure it would be more pleasing to our Father in heaven to have us resign our positions—and that is not a practice which we commend in the Church—but nonetheless it seems preferable to neglecting our duties in the least detail. It gives us an awesome feeling to realize that we are dedicated to the work of the Lord, and having thus committed ourselves, it is not our privilege or our prerogative to violate his commandments, even the slightest of them. The Lord expects, and we

expect it of ourselves, each one of us, to live out our lives here upon this earth in as complete conformity to the laws of God as we are capable. No means of rationalizing, no means of conjuring up excuses as to why we should do this or should not do the other, contrary to the will of our Heavenly Father, has any place in our lives.

I am grateful this morning that throughout the world the work of the Lord is progressing most satisfactorily, indeed so satisfactorily that sometimes we feel that we are hardly capable of keeping up with the progress of the Church.

In the mission field the Lord has blessed us. I just want to give you two figures. In the first nine months of 1959 in the foreign or full-time missions of the Church, we had over 23,000 what we call convert baptisms, and in the first eight months of 1961 we have had over 54,000. We are constantly asked why it is that this great increase in converts should come about at this particular time.

My first answer to that question would be that the faithfulness and the devotion of the Saints, their efforts to live lives of righteousness, to dedicate their lives to the principles of truth and right, is of primary importance. We know without any question of a doubt that the blessings which descend upon us as a people are directly commensurate with our faithfulness, with our nearness to our Heavenly Father. As we keep the channel of communication between us and our Father in heaven open, we can expect to be blessed more abundantly all the time.

In the second place, we cannot be close to this missionary work without being conscious of and without acknowledging the fact that the Lord has touched the hearts of men all over the world and has made them responsive to the humble testimonies of the elders as they go forth in the performance of their duties as missionaries of the Church of Jesus Christ in preaching the

gospel throughout the world.

Our approach, our initial contact with our friends throughout the world, is the simplest approach we know how to make. Our lessons and their presentation are also direct and to the point. This simplicity of our approach and presentation of the gospel belies the existence of any design or device or scheme or contrivance or intrigue of any kind by which unsuspecting investigators might be brought in as members of the Church without their really knowing what they are doing or without their having exercised an absolute free agency of which President McKay spoke so beautifully yesterday.

Let us stop and think for a moment what a young missionary has to accomplish before he leads the convert down into the waters of baptism. He must first teach him the Word of Wisdom, and that means teach him in practically all cases to give up practices which have been lifelong and confirmed and live virtually a new life and to have the investigator commit himself to the keeping of this commandment of the Lord from the time of his baptism until the Lord calls him home.

We ask him to reform his life with reference to Sunday observance. We teach him that Sunday—the Sabbath—is a holy day. The Lord has prescribed for his children what should and what should not be done on the Sabbath day. And here again the convert is required to give up in many instances that weekly activity toward which he has always looked previously—a holiday, rather than a day of worship.

We teach him the law of tithing as revealed in these latter days by the Lord to his children, something he has been unaccustomed to in the past, and here again it is obligatory upon the missionary to commit his candidate for baptism to a strict observance of the law of tithing, accounting to the Lord for the rest of his life for a tenth of his income, his increase.

Converts are taught to live worthy to

sonal God and his divine truth, life can be so delightful and beautiful.

As a matter of fact, it is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's great creative plan. There are none so poor, none so rich, sick, or maimed who may not be conscious of this relationship.

I know that for not a few of us the true joy of living is overcast by trials, failures, worries, and perplexities incident to making a living and attempting to achieve success. Tear-bedimmed eyes are often blind to the beauties that surround us. Life sometimes seems a parched and barren desert, when, as a matter of fact, there is comfort, even happiness within our grasp if we could or would but reach for it.

The Lord has given us life, and with

it free agency; and eternal life is his greatest gift to man.

To the Church in all the world the message of the First Presidency, the Council of the Twelve, and the other General Authorities is: Be true and loyal to the restored gospel of Jesus Christ. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

God help us so to be true, I pray in the name of Jesus Christ. Amen.

hold the priesthood of God. They are taught from the beginning that after their baptism they will be introduced into the priesthood. They will have the Aaronic Priesthood conferred upon them, and later the Higher or the Melchizedek Priesthood. In order to be worthy of this progress and advancement in the Church, they must be as strict as possible in keeping the laws and commandments of God.

Then too, they are taught and told and have impressed upon their minds the fact that when they are once members of the Church, they then have an obligation to assist in promulgating the gospel to their friends and neighbors. In short, to be prepared to answer each and every call of the priesthood made of them, just as these fine men and women who today have been called into service have willingly responded. Those who are being released and given other positions accept the changes with the same kind of loyalty and devotion which they have previously extended to the work.

When you take into consideration these and many other unmentioned facts, you have to stop and ask yourself the question, "How can this nineteen-year-old boy of mine or of yours go out into a strange world, many of them to a strange country, where a strange language is spoken, and find almost of a sudden that they are touching the lives of total strangers in a manner which is almost beyond comprehension and certainly beyond the power of man?"

Take these great reformers, these great evangelists, who are able to draw, through their publicity and otherwise, great bodies of men and women. What is their ultimate accomplishment? They do not seek to change a man's way of life. They are happy when they can get the man or the woman to confess that Jesus is the Christ, the Son of the Living God, and when they have made that confession, that is it. No organizations, no requirements, no obligations of any kind! These are learned men—

men, I presume, as brilliant as any men in the world. They are mature, and I ask you to sit down and stop and think occasionally when you have this missionary work on your mind as to the difference between the results wrought in the lives of converts to the Church and converts to these great popular movements, no matter how fine, how elegant, how praiseworthy they may be.

You know, to me it is nothing short of a miracle to have men and women, mature, much older than the missionaries, submit themselves to these young men to be baptized by them. That involves a serious matter. The average normal citizen, friend, would only do that upon one foundation or one basis and that is that they have received in their hearts a testimony from God that this young elder has the priesthood of God conferred upon him by those who have that authority to preach the gospel and administer in its ordinances. Otherwise, what they do would be a mockery. It is not to be presumed that 54,000 people this year in all of the countries of the world in which we have missionaries would have permitted themselves to go through this formality to no good purpose. It takes some effort, it takes a great deal of humility. Unless they were convinced and converted to the fact that there in this young missionary they had found the power of God vested to administer in the sacred ordinances of the gospel, they would not do so.

It has interested me because in more than one country this year the following question has been raised more or less officially. Can a nineteen-year-old boy be a minister of the gospel? Are we justified as a government to confer upon him the benefits that inhere in the status of a minister of the gospel? And they say no. A nineteen-year-old boy could not possibly be a minister of the gospel. He has not studied. He has not gone through school. He is not mature.

Now, what does that mean? He is not

learned in the ways of man. If they stop, as these 54,000 converts have stopped, and reflected and prayed and received an answer to their prayers, they would know that the Lord is capable of conferring blessings upon his children here on the earth through a nineteen-year-old boy as well as through an older man, that one of the conditions is not that he be steeped in the learning of man, but that he is in tune with the Spirit of our Heavenly Father.

I must not take too much time, but I cannot sit down without giving you one or two examples of what is going on in the world today to indicate this thought of mine that we are converting by the Spirit, and the only virtue in the plan which we have in use now throughout the world is that it is the simplest possible presentation of the gospel that these great mission presidents of ours have been able to work out in the mission field, the least likely to affect the minds or the reason of men—so simple, in fact, that it cannot have any effect upon men of the world unless there is a higher power that touches their hearts and brings conversion to their souls.

I have become more and more convinced in my association with missionary work that most people are touched by the Spirit of the Lord upon the occasion of the missionary's first contact. Otherwise, they would not invite the missionary back time after time to be taught the principles of the gospel and to be brought closer and closer and ultimately into the waters of baptism.

Brother Brossard tells us the story of twenty-five conversions in France. Certainly there was no scheme that brought these conversions about. There was an army officer, a soldier, in Algeria, and while he was there in the service of his country, his wife had a baby, and it died. It was not baptized in the church of its parents, they believing in infant baptism, and therefore the church denied to that family a church funeral service for the child. I will not go into

the details, but we had a friend of Brother Brossard and the missionaries, (and I guess they are friends to all of us) who called the attention of this distraught mother to the missionaries, and they went in at the request of the family and held the services, and these twenty-five baptisms came as a result of it, all from a single group. I was looking for this figure because I do not want to go beyond the facts, but this group is much larger than the twenty-five, and the missionaries are now in the process of teaching the gospel to the rest of them, and President Brossard assures us that the twenty-five is just a small beginning to what will come about out of this single instance.

Then we have the story of a missionary who ran a red light, and by so doing got the name and address of the traffic officer and an invitation to visit him in his home. The officer's penalty after the missionary got through with him was—what does the Good Book say?—"Go thy way and sin no more."

We have the story of two missionaries coming from Zollingen in Germany who went to the mayor to give him a Book of Mormon, made friends with him, and on a rainy day, seeing them from his limousine, the mayor called to them to come over and get in the car. He wanted to drive them to the City Council and introduce them officially to that august body.

And two missionaries in Hamburg, Germany, went to the chief of police to make themselves known and to tell their story, and as a result he gave them his card and said, "I want you elders to feel free to call upon me at any time in case you have any difficulty, or there is any service we can render you, and I will have my car to you within five minutes."

These were all nineteen-year-old boys, and I could go on and tell you of many others. There was not anything those boys could do or say of their own that would bring about such miraculous results, but the first contact was enough to open the door for future contacts. That is the way the work of the Lord

REVELATION: THE CHALLENGING MESSAGE OF MORMONISM

*President Hugh B. Brown
of the First Presidency*

I am sure we all respond from the depths of our being to that glorious rendition, "Crown Him Lord of All," rendered as only the Tabernacle Choir, I think, could sing it.

My brothers and sisters, and in that salutation I should like to include all who are listening regardless of their church affiliation, because we are convinced that we are brothers and sisters. We believe in the universal brotherhood of man under the Fatherhood of God.

As this is the first conference since my change of status in the Church, I should like to take this opportunity to express publicly to President McKay and his associates my sincere appreciation for the confidence which prompted them to submit my name for your approval, and I wish to thank you members of the Church for your confidence in their judgment. I pledge only that I shall do my level best to make that judgment good and to that end humbly invoke divine guidance and your indulgence. I shall need your prayers of faith.

But we are speaking this morning not alone to Church members. We are advised that perhaps more than fifty percent of those attending in person or

through the use of modern media are friends of the Church who are visiting us. We appreciate your interest—we extend to you a hearty welcome. Your attendance seems to indicate that you have heard something about the Mormons and perhaps would like to know more. We should like to respond briefly to your implied inquiry about the Church. We shall avoid dogmatism, for that ordinarily brings antagonism. We simply invite you, our friends, this morning to, as Isaiah said, "Come, and let us reason together." (Isaiah 1:18.)

We respect all men in their religious beliefs, but the divergent beliefs and multiplicity of creeds have, through the centuries, been the cause of much confusion and concern. The condition of the world religiously is stated in the *Catholic Encyclopedia*, from which I quote the following:

"A Babel of religious organizations all proclaim themselves to be the Church of Christ. Their doctrines are contradictory and precisely in so far as one of them regards the doctrine which it teaches as vital, it declares those of rival bodies to be misleading and pernicious."

Now, while we do not agree that the beliefs of others are necessarily pernicious, we do think it regrettable that the original Church of Jesus Christ, as outlined in the New Testament, has been broken up into so many creeds. We believe the Lord's house should be a house of order, not divided against itself.

The question is often asked, what are some of the distinguishing characteristics of the Church of Jesus Christ of Latter-day Saints? What, if anything, has this Church to offer which is new? Would it be worthwhile to take a closer look at Mormonism?

Though there are many fundamental

differences between this Church and others, we must today be content to mention—and that only briefly—just one of them. We refer to our faith in continued revelation from God to men. It seems somewhat paradoxical that this fundamental doctrine of the Church should make it unique or distinguish it from others, inasmuch as in all dispensations of the gospel current revelation has been the sustaining power, the vivifying spirit of the divine Church.

In a concrete statement of beliefs known as the Articles of Faith, we declare our faith in all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things.

History proves that when the spirit or gift of revelation is withdrawn from the Church there is nothing but a dead form left and men are prone to worship God with their lips and honor him with their mouths, but, because there is no communication and therefore no understanding, their hearts are far from him.

The things of God can only be understood by the Spirit of God and the Spirit of God is a revealing spirit. The Master promised before he left the earth to send another Comforter which would lead men into all truth. Divine revelation has always been a characteristic of the living Church—it is absolutely essential to its continued existence in an organized state on the earth.

You remember the Prophet Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

And in Proverbs we read, "Where there is no vision, the people perish: . . ." (Prov. 29:18.)

We have ample scriptural authority for our declaration that a man must be

goes on. Isn't it wonderful to realize that the prophecies of old are being fulfilled? How true it is that a stone has been cut out of a mountain without hands and is rolling forth and will fill the earth. Almost every prophecy we have in the Old and the New Testaments concerning the latter days fits into our program and furnishes us the exact, the proper answer to this inquiry as to the marvelous results accompanying the work of our missionaries. They work by and through the Spirit, and let me say this to you mothers and fathers, we love you, and we appreciate your loyalty, and we appreciate your sons' and your daughters' service. Have no concern about your sons and daughters

in the mission field. It makes no difference who their mission president is. As long as they are in the line of their duty, encouraged by their parents so to be, they are in the hands of the Lord, and he has promised to take care of them and is bound by those promises. I can conceive of nothing more wonderful in all the world than to have the absolute assurance that the Spirit of God is with your sons and daughters in the mission field to preserve them, to protect them, to inspire them, to perform a service that no one upon this earth can perform unless he has the delegated power from God to do so.

"And any man that shall go and preach this gospel of the kingdom, and

fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D&C 84:80, 88.)

God bless us all and bless the missionaries. They are looking to us today for guidance and direction and encouragement. Let us give it to them, I pray in the name of Jesus Christ. Amen.

called of God by prophecy and by the laying on of hands by men of authority to preach the gospel and administer its ordinances. The Apostle Paul said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrew 5:4.) And Aaron was called by direct revelation through Moses. When revelation ceases, people dwindle in unbelief, and not only the people but also the Church apostatizes in the absence of inspired leadership.

That is exactly what happened in the primitive church, and that situation was a harbinger of a universal apostasy, of which the Church of England speaks in its "Homily against Peril of Idolatry," as follows: "So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God and most damnable to man; and that by the space of eight hundred years and more."

Without continued revelation there can be no authorized ministry on the earth, and without authorized officers there can be no Church of Christ. If some say there is no revelation and will not be further revelation from God, we ask, "Why not? Has God lost the power to reveal his mind and will to men?" Of course, to so state is tantamount to blasphemy. Do we not need revelation or word from God? I ask you to consider the condition of the world and note the dire need of the world for some divine guidance and direction.

Well, then, if God could reveal, and we need revelation, is the fault with man? Have we lost the gift or the faith or the understanding that will

enable us to receive revelation? Certainly it would be more modest of us to admit the fault in ourselves than to blame God for not speaking, if he does not speak. Or perhaps there may be some jamming of the messages by the enemy, as a result of which some have been led to believe that there is no power that can transmit. We ask, in radio or television language, "Has the broadcasting station gone out of business or broken down, or are there no receiving sets?"



So long as men believe there can be no revelation, they will make no attempt to tune in. They will lose their faith and will no longer look up and listen. Some even deny there is need for revelation, but the daily press challenges that statement. In this imperiled, divided, and chaotic world the need for God's help was never more apparent and urgent.

An English divine recently said, "Oh, that some man would arise who could authoritatively say to the world, 'Thus saith the Lord!'"

Is it possible, our friends, that religion is the one department of human inter-

est, investigation, and research where progress is impossible? Would any professor say to his class in chemistry, astronomy, physics, or geology, that no further discovery or revelation of scientific truth is possible? Is religion the only human interest which is static and quiescent? Did Christ leave his Church leaderless and intend it to continue so to be?

For ourselves, because of our faith in the universal and unchangeable love and justice of God, we cannot believe that his Church in one dispensation would be blessed and led by what in television parlance might be termed "live" revelation and in another dispensation leave a distraught and imperiled world with only the recorded messages of ancient prophets, some of which messages were for specific purposes and under special circumstances. We believe that revelation both "live" and recorded is now and will continue to be available to men. Whenever the Lord has recognized his Church, he has given through his prophets messages of warning, instruction, and hope.

When we say that we believe all that God has revealed, we declare our faith in the scriptures. We believe the Bible to be a repository of divine truth and that it is authoritative, though not beyond the need for interpretation and proper translation and, therefore, we say, when we declare our faith in the Bible, "as far as it is translated correctly." When we declare that we believe that God does now reveal, that he still speaks through his prophets, and that his word is scripture whenever and wherever given, when we make this statement we are simply teaching the gospel of Jesus Christ and declaring as true the Judeo-Christian religion.

We sometimes meet with skepticism

when we say that he still reveals, but let us paraphrase the words of Paul for a moment. Why should it be thought a thing incredible that God will do what he has promised to do? If time would permit we could take you through the scriptures from Genesis to Revelation and show the promises of God with respect to the latter days. Why should it be thought incredible not only that he would keep his promise but that he would continue to do what he has done through all the dispensations of the gospel from the beginning?

The Church of Jesus Christ was established and is now directed by revelation, and that fact is largely responsible for the appeal which this new Church makes, and when I say "new," I wish to emphasize that to us it is not new but a restoration of that which was. The true Church of Christ is not a blind alley, it is an open thoroughfare, where men may confidently pursue truth in the light of revelation. That the Church is progressive and responsive to revealed truth is evidenced by our further declaration that we believe that God will yet reveal many great and important things.

This Church, our friends, is not committed to any formal or inflexible creed, but its members are taught to believe in and live by the revelations of the past and present and thus prepare themselves for the revelations yet to come. Our concepts and even our faith must be held subject to new light. The present and urgent need for continued revelation in this age of communism, atheism, godlessness, the spirit of the anti-Christ becomes more apparent when we realize that revelation gives us our most conclusive proof that there is a Divine Being—and how the world needs to know of him!

In an age when hundreds of millions of people are being systematically indoctrinated with the abominable doc-

trines of communism which are that there is no God, religion is an opiate, Christ is a myth; surely in the midst of such determined, persistent, and relentless attacks from the enemy, we may expect from God our Father some direction, and for that direction we constantly pray.

But our message is this, our friends, God has spoken from the heavens; communication between heaven and earth is still possible; the lines are open! That is the challenging message of Mormonism, it is an ensign to the nations, a message of hope to an imperiled world. If we are to exercise saving faith and accompany it with works and, of course, "faith without works is dead," we must know something of him, of his existence, his personality, his laws, his purposes with respect to man, and realize that we are, in fact, his children, related to him. He said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We do not say that God is immaterial and incomprehensible and without a body. Rather we say he is approachable as our Father. Now, revelation may come through dreams or visions, the visitation of angels, or, on occasion such as with Moses, by face-to-face communication with the Lord. You remember the Lord spoke to Adam, not only while he was in the Garden of Eden, but after he was cast out. He spoke to other patriarchs and prophets through the ages. He spoke to Enoch, who was called "The Seventh from Adam," and it is said that he was translated because he was especially favored with the presence of the Lord. The record reads, "And Enoch walked with God: and he was not; for God took him." (Genesis 5:24.)

The Lord by revelation warned Noah of the coming flood. He talked with Abraham and told him to leave his

country and go into a new land and gave him some promises with respect to his posterity. By revelation he commissioned Moses to go into Egypt, and under God's personal direction he released the children of Israel from the bondage of the Egyptians.

So we may trace the line of revelators, men who have stood, each in his time, as the medium through whom God speaks to his people, from Moses to Joshua, through the Judges, on to David and Solomon and down to Zachariah and Malachi. Christ, himself, came to this world to reveal God to men, and he himself was led and directed by revelation from his Father while he dwelt on this earth.

The Lord, as you know, revealed to Zacharias, the father of John the Baptist, what was to happen, and you remember what happened to Zacharias because of his lack of belief. The Lord revealed to Mary that she was blessed among women, that she should bring forth a son and call his name Jesus. (Luke 1:28, 31.) Christ himself said: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

"And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the father said unto me, so I speak." (John 12:49-50.)

The apostles in the Meridian of Time were in touch with the heavens by revelation. Note what Paul says:

"But God hath revealed them [divine truths] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Corinthians 2:10-11.)

You remember John, on the Isle of Patmos, wrote the book of Revelation,

THE BOOK OF MORMON, A DIVINE RECORD

President Joseph Fielding Smith of the Council of the Twelve

I consider this a great honor and a privilege to stand before this vast body, mostly of men holding the priesthood,

to bear testimony unto them of my faith. I seek the guidance of the Spirit of the Lord in what I have to say.

During the past week or two I have received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the Church and enemies of the Book of Mormon, who had made the statement that there have been one or two or more thousand changes in the Book of Mormon since the first edition was published. Well, of course, there is no truth in that

statement.

It is true that when the Book of Mormon was printed the printer was a man who was unfriendly. The publication of the book was done under adverse circumstances, and there were a few errors, mostly typographical—conditions that arise in most any book that is being published—but there was not one thing in the Book of Mormon or in the second edition or any other edition since that in any way contradicts the first edition, and such changes as were made, were made by the Prophet Joseph Smith because under those adverse conditions

and, incidentally, this is sometimes called the Apocalypse, and that means in Greek "revelation." This is what he wrote in the first chapter of his book—it was not written of his own wisdom:

"The Revelation of Jesus Christ, which God gave unto him [speaking of himself], to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." (Revelation 1:1.)

The scriptures, then, are not only replete with evidence, but conclusive in proving that God does and always has, whenever there has been a dispensation of the gospel upon the earth, been in touch with his people.

Remember Paul said this, and he is speaking now of our time:

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on the earth; even in him: . . ." (Ephesians 1:10.)

From the scriptures cited and many others, it seems evident that revelation from God to man has been a vital characteristic, and standard procedure in all dispensations of the gospel. All the prophets and leaders of ancient times were led, directed, chosen, inspired by God himself through revelation.

Eusebius records what happened after the apostles had been slain and when no authoritative answers could be given. He writes, "When the sacred choir of apostles became extinct and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These, as there were none of the apostles left, henceforth attempted without shame to preach their doctrine against the Gospel of truth."

And Mosheim reminds us that both

Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. All the records of the second century mention the multiplication of rites and ceremonies in the Christian Church. "But," you ask, "were these the times that have been?" Some of you may say, "We can believe in revelation in Adam's day and in the days of Moses, in the days of Christ, in the days of the apostles, but not now."

Is there any indication that we might, with reason, expect some word from God? Hear John's testimony as he spoke of things that were to come in the latter days. He said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: . . ." (Revelation 14:6-7.)

That, my dear friends, is a prophetic promise of revelation in our time. The Church today is founded on the rock of revelation as securely as it was in the days of Peter when Christ said to him, after Peter had spoken of his knowledge of him,

"... upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18.)

We think we are justified in anticipating future revelation, and we believe that it will be surpassing in importance and glorious fullness anything that has yet been revealed. We believe that he will continue to reveal himself as long as man continues his probation here on earth.

Now, you friends of ours probably ask, "What particular revelation is the one on which you found your Church?" Time will not permit, of course, a complete answer to that, but humbly, and

from the very center of my heart, I say to you, our friends, and to you members of the Church, God has restored the gospel of Jesus Christ and there was a great revelation, one of the greatest of all time, when the Father and the Son, anticipating our very day and the events of these times, appeared to a man. They were personal Beings; they were separate and distinct; they were in form like man, thus proving the first scripture in Genesis, "So God created man in his own image, . . ." (Gen. 1:27.) They spoke to him. Other revelations followed. The whole message of Mormonism centers around the life and mission of Jesus the Christ, and we proclaim to the world in contradiction to the hellish doctrine of communism, God does live. He still speaks to men. There are prophets on the earth.

If that statement is true, it is the greatest message that has come to this earth since Christ ascended into heaven because it is a message of his coming, and if it is true, all of you should know it. That it is true we humbly testify.

We ask you to listen, to read, to pray—ask God for guidance—and we promise you, paraphrasing the Prophet Moroni, that if you will ask of God in faith in the name of Jesus Christ, whether what we declare is true, he will reveal the truth of it unto you by the power of the Holy Ghost.

We believe this is the message for which the world has been waiting. We declare it is the very truth of God, and for my own self I bear witness to that effect and say to you in humility, but without any equivocation, by the same power and authority with which Peter spoke, I say, with him, "Thou art the Christ, the Son of the living God." (Matt. 16:16.) I know this to be true, and I plead with men everywhere to hearken; for it is a message from the heavens, to which I testify in the name of Jesus Christ. Amen.

the Book of Mormon was published. But there was no change of doctrine.

Now, these sons of Belial who circulate these reports evidently know better. I will not use the word that is in my mind. I started to read the Book of Mormon before I was old enough to be a deacon, and I have been reading it ever since, and I know that it is true. Every member of the Church ought to know that it is true, and we ought to be prepared with an answer to all of these critics who condemn it. They are laying themselves open to punishment when they come to the judgment,

and the Lord has said that such characters would arise. Moroni wrote about them, and the Lord answered him in regard to the critics that "fools mock, but they shall mourn." (Ether 12:26.)

We have been trying this year to get every man holding the priesthood, and our sisters too, to read the Book of Mormon during the year 1961—no matter how many times they may have read it before. It seems to me that any member of this Church would never be satisfied until he or she had read the Book of Mormon time and time again, and thoroughly considered it so that he

or she could bear witness that it is in very deed a record with the inspiration of the Almighty upon it, and that its history is true.

I can testify of that, for I know the Book of Mormon is true just as well as I know I am standing here in this building facing you.

So much for that. I want to address myself to the men holding the priesthood, particularly, and to their wives and to all other members of the Church. No member of this Church can stand approved in the presence of God who has not seriously and carefully read the

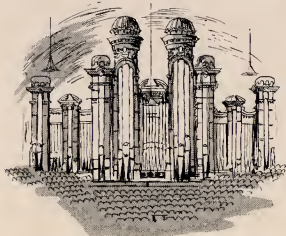
Book of Mormon, and I think I could add to that also, as far as our brethren are concerned, the Doctrine and Covenants.

We have besides the Book of Mormon and Doctrine and Covenants, another record which is priceless, as these records are, that every member of this Church ought to have read, and which I fear many have not read. I have reference to the Pearl of Great Price. It seems to me that a member of this Church would not be able to rest in peace and comfort and have a clear conscience without having knowledge by study and by faith of the standard works of the Church. These records are priceless. The world mocks at them, but through their teachings we are permitted to come nearer unto God, get a better understanding of our Heavenly Father and his Son Jesus Christ, become closer acquainted with them and to know more in regard to the wonderful plan of salvation which they have given unto us and unto the world if it will receive the plan that will exalt us in the kingdom of God to become his sons and his daughters, receiving the fulness of that kingdom.

In closing this record, Moroni wrote these words: "And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto

you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?"

"I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.



"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing." (Moroni 10:27-30.)

That is the counsel of Moroni as he closed his record, not only to the members of the Church, but to every soul unto whom this record comes. I want

to bear testimony to you, my good brethren here, and our sisters and to the members of the Church who listen in and to everyone else, that I know that the Book of Mormon is true; that Joseph Smith received it from the hand of God through an angel that was sent to reveal it, the same angel who, while living in this world, finished the record and sealed it up to come forth in this Dispensation of the Fulness of Times.

I would like to call your attention to one thing in the Book of Mormon. The Lord has promised us greater knowledge, greater understanding than we find in the Book of Mormon, when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch stones to give them light to light their way across the great ocean, the Lord revealed to him the history of this world from the beginning of it to the end. We do not have it.

I am going to read one or two passages of scripture from the Book of Mormon in relation to that matter.

"And he" (that is, Christ) "did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; . . ." (3 Nephi 26:3.)

**Friday Morning Session,
September 29, 1961**

DESIGN FOR LIVING

ElRay L. Christiansen

Assistant to the Council of the Twelve

With you, my brothers and sisters, I have been deeply moved by the message of President McKay this morning—so timely, so fitting, so true! He is, indeed, the prophet of God in this day. To this I testify! I know also that God lives, that Jesus is the Christ, and that through the restoration of the gospel he has given a divine plan for living which will help all of us who adhere to it to avoid the pitfalls and the sorrows that will surely come if we depart therefrom. If ever there were a day in the world when the gospel of Jesus

Christ is needed, it is today! It is needed to give us fortitude and direction.

The gospel is more than something just to talk about, however. It is a design for living, for successful living, for happy living. It calls for deeds, action, and proper conduct on the part of each and all of us. Its principles are not limited to the payment of tithing, the Word of Wisdom, keeping holy the Sabbath day—they are part of the gospel, of course, and are very important, but the gospel embraces *all* truth and the application of *all* virtues. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Thirteenth Article of Faith.)

The principles enunciated in that Article of Faith are designed to help us to become more refined, more reliable, more peaceable, more Christlike.

One of the virtues mentioned is benevolence, which is the disposition to do good, to be kind, to be charitable to others. Among the beautiful princi-

ples taught the multitude by Jesus upon the mountain was this: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: . . ." (Matt. 7:12.) This is often referred to as the Golden Rule. It is another version of the second great commandment, "Thou shalt love thy neighbour as thyself." (Mark 12:31.)

Laws, rules, regulations are designed to give society a more safe and a more orderly way of living. But it is understandable that even though we have innumerable laws, both civil and ecclesiastical, to direct us, laws cannot be made to cover each specific act or each transaction that we make. For this reason we must develop a conscience attuned to the will of the Lord. We must develop a feeling of obligation to do what is right. We must countenance no subterfuge, no evasiveness. When correct laws are not written to guide us, we must conduct ourselves by correct principles, by high standards of personal ethics.

To illustrate: An opportunist, knowing that he was protected by the letter

All of that was written and given to the Nephites. We do not have that record, and the Lord said this—which is concerning us particularly—and Mormon wrote it:

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation." (*Ibid.*, 26:8-10.)

I say that when the brother of Jared went on the mount, the Lord revealed the history of this earth to him from the beginning to the end thereof, but we do not have it. But when the Nephites became righteous, after the visit of the Son of God, the Lord revealed that record to them, and then when they began to fall away, he took the record away again and hid it up. Here is what the Lord says about it.

"And after Christ truly had showed himself unto his people, he commanded

that they should be made manifest." (That is, the full record.)

"And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth." (Ether 4:2-3.)

For the sake of time I will skip a little and say that the Lord has promised that we can have that hidden record when we are prepared to receive it. I will read it.

"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

"And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." (*Ibid.*, 4:6-7.)

Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we our-

selves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.

Brethren, teach the men who hold the priesthood in their quorums. Teach the members of the Church in their meetings, and also when you visit them in their homes as ward teachers. Whenever the opportunity presents itself, teach them to read and study in faith and prayer the revelations the Lord has given us that we may not be deceived and led astray by false teachers.

We have false teachers among us. We have apostates among us who are endeavoring to tear down and destroy the kingdom of God, and they are disturbing a great many members of the Church. Why? Because they haven't the faith nor the background in knowledge to resist these false teachers and their false doctrines.

Let me plead with the membership of this Church for humility, for faith, for more prayer, more study, more love in their hearts for God their Eternal Father and his Son Jesus Christ. Amen.

of the law, was led to exploit and take advantage of a widow who was not versed in the law and by clever maneuvering caused her to lose her property and her savings while technically he was within the law. He was led to do this unjust deed because he was not sensitive to correct principles or the desire to do good. Rather he was motivated by a desire for personal gain even at the expense of another.

In the Bible we read: "Thou shalt not defraud thy neighbour, neither rob him: . . ." (Lev. 19:13.)

In contrast to this selfish exploitation, consider the report that was given in the Relief Society conference held earlier this week. With the desire to do good—224,000 hours were spent in compassionate service; 775,000 hours spent by these sisters in welfare service, doing good unto their neighbors.

True greatness and integrity are found together in men. Great minds are motivated by self-sacrifice, not by self-seeking. Strong men have the moral courage to choose the right above economic advantage, even though it may

be within the letter of the law for them to do otherwise.

"... whatsoever ye would that men



should do to you, do ye even so to them." (Matt. 7:12.)

Now, to what degree is this principle being applied in your life and in mine? Do we take all that we can get for a commodity or for a service, or do we

accept a reasonable and fair return?

When I was a youth, I was greatly impressed by the honor and fairness of a man in the community who offered for sale his hay at a certain price a ton. When others told him that because of scarcity he could obtain a higher price for the hay, he replied, "I know, I know. But if I were buying the hay I would not want to pay more than the price I have set, so why should I require my neighbor to pay more?"

True religion is the activated love of God and of neighbor. It is based on good deeds, not good intentions, not merely good words.

The Article of Faith that I have referred to states: "We believe in being true," which means that we are true to a trust, we can be relied upon, we are upright in our dealings.

Some years ago I arranged with a fine man to purchase a building lot in Logan. It was a choice lot in a choice place, the only lot left in the area. The price was agreed upon, and I offered some earnest money, so-called, to bind the agreement until the deed was prepared, but the owner said, "In my dealings, I never

require down payments. You can pay me when the deed is ready." During the time he was preparing the papers, he received two or three other offers at a price considerably higher. He could have sold at a higher price, but he did not. "That is what we agreed upon," he said. His word was as good as his bond.

Dr. James E. Talmage has reminded

us in his writings, "Religion without morality, professions of godliness without charity, Church membership without adequate responsibility as to honorable individual conduct in daily life, are but as sounding brass and tinkling cymbals, noise without music, the words [of a prayer] without the spirit of prayer."

One does not truly love the Lord unless he lives according to the moral

principles that he has given us. "... whatsoever ye would that men should do to you, do ye even so to them." (*Idem.*) That is a grand principle, so simple, so just.

Now, if I wish to help make this a better world, I should begin by improving myself. As someone said, "Oh, Lord, reform the world, beginning with me." If this principle were practised in

PREPARATION. AN ANTIDOTE FOR FEAR

Marion D. Hanks

of the First Council of the Seventy

Brother Christiansen's quotation makes me think of another attributed to an ancient, who said, "Lord, make me good, but not yet." That which we would hope the Lord might do for us we had best begin to do for ourselves, with prayer and seeking his blessings, now, while there is time.

It was a glorious experience this morning to look into your faces and shake hands with many of you nod at others. I sat recalling the many places where I have been blessed to see you and thought that I have seldom been willing to comfort myself that I have contributed greatly to you, but that I have always come away thanking the Lord for what you have contributed to me. In the years of my association with you through the stakes and missions and in the institutions of the Church, I have yet to be imposed upon by one filthy word or unworthy idea or evil story. I have had association under other circumstances, and I thank God for the fellowship of the members of the Church of Jesus Christ of Latter-day Saints and for the fellowship of people of good will outside that Church who share common objectives and who have loyalty and devotion in their own way to their own faiths and persuasions.

But it is to this group this morning that I would hope to address a thought or two which seem to me at this moment to be of extreme significance. Charles Malik, the former president of the United Nations General Assembly, a great diplomat and man, a time ago made this statement: "We—all of us—need a mighty spiritual revival. The

ideal of a settled, successful, selfish life is wholly inadequate. One craves to see great themes sought and discussed, great causes espoused. One burns for the reintroduction into life of the pursuit of greatness. Everywhere I go I find people sitting on the edge of their seats, waiting to be shown the way.

"There are infinite possibilities, both material and moral, to vindicate freedom against unfreedom, joy of living against tyranny, man against all that is subhuman and inhuman, truth against darkness and falsehood, and God against the devil and his works. The time is here not for pessimism and despair, but for a vast advance on many fronts."



I believe that these words are true. They reflect the experience I have had. They have been stated in his own way by President McKay this morning, and I sat thinking of what the Lord has said to bulwark and sustain and lay the foundation for optimism and faith in this time of apprehension and uncertainty and discontent and fear.

There was a little band of struggling people in Harmony, Pennsylvania, in 1829. There was not yet a Church; there was not yet a published Book of Mormon. There was a man with a story, and the Spirit of God moved upon them and bore witness that he was telling the truth, and so they rallied to him and gave him their allegiance and asked him what they must now do. The answers he gave them were the answers which made possible for them

the greatest gift of God to man—happiness here, quiet conscience, truth, and eternal opportunities for creative expression ultimately in the kingdom of God with our Heavenly Father.

To this struggling little band, beset and sore tried, and I am sure some of them seriously concerned, came these words:

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (D&C 6:33-34.)

In 1831 there was a Church and a published Book of Mormon, an organization with officers, but the little Church was in its formative period. There was imposition. There was already serious mobbing. There was disbelief and great antagonism.

In that day to his people, through the Prophet, the Lord said:

"Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come." (*Ibid.*, 68:6.)

Through all the books of recorded revelations of God to man, one may read again and again the marvelous message of fearlessness, of faith, of courage, of testimony, of a sound, strong mind. The words of Paul to Timothy, his son in the gospel, give strength and courage and ought to lay foundations for us to stand up where we are and bear our own witness of faith and not of fear. Said Paul to Timothy, as well you know, "For God has not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

Out of the ancient record words well known, again, to all of you, words of faith and assurance: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me..." (Psalm 23:4.)

our homes—love, respect, unselfishness would abound. If this principle were practised in our communities—robberies, assaults, and even many traffic accidents would be avoided. If this principle were practised by mankind generally, the dangers threatening us would vanish; wickedness would ultimately cease, waste of public funds would be eliminated; strikes would be

unnecessary; peace would prevail.

Even though revolutionary changes are taking place all over the world, even in our own land, we must remember that God has not changed. Virtue, honesty, trust, a desire to do good, a desire to be helpful are still basic and indispensable principles of the gospel of Jesus Christ.

In the first section of the Doctrine

and Covenants, we are told that “. . . the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.” (D&C 1:10.)

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them.” (Matt. 7:12.)

In the name of Jesus Christ. Amen.

Through all the dealings of God with man there have been trials and troubles and afflictions and impositions and apprehensions, and there have been the repeated assurances of God to man that he should be of courage and not fear.

There is one other citation in the Doctrine and Covenants which I would note, and one from the Book of Mormon. The section known as thirty-eight has in it some of the great literature of the restoration, in my estimation, and among the statements of faith and assurance God gave is this magnificent, simple and wonderful one: “. . . if ye are prepared ye shall not fear.” (D&C 38:30.)

Alma, teaching the people out of his own experience, and some of it had been less than admirable in his youth, answered in a most marvelous way what the preparation is that we must have if we are to stand without fear. In the fifth chapter of the book of Alma are these wonderful words, and they are written (spoken in their time) to those who had once experienced a change of heart. Alma's question to them is “. . . if you have experienced a change of heart, and if you have felt to sing the song of redeeming love, I would ask, can you feel so now?” And then these questions:

“Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble?” (I skip a word or two for the sake of emphasis and time.)

“Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

“Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared; . . .

“. . . is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

“Wo unto such an one, for he is not prepared. . . .” (Alma 5:26-31.)

The Lord has given us in his great

goodness and graciousness a foundation of firmness upon which we may stand if we will, without fear, but with faith, based on preparation, a preparation which he, through his prophets, has clearly spelled out. If you have had a testimony of the gospel, if you have felt in your heart this great stirring, moving, satisfying love of God, do you have it now? Are you obedient? Do you keep the commandments of God?

He talked of humility and of faithfulness. He talked of weeding out of our lives pride and envy, persecutions and mockery. I offer these simple suggestions—over-simplified and only in headline—as to what we may do to have



faith and weed out fear. We may learn the gospel. We may obey the injunction of God to search diligently, to seek, to knock, to ask, to invest ourselves in an honest effort to know what we are talking about.

I heard someone say (and I cannot personally vouch for the accuracy of this, but I think probably it is so) that those who read the Book of Mormon out loud to put that book on the records which are for sale completed the task in something like thirty-five hours or less. Yet there are Latter-day Saints who live and die and never read the book.

In addition to learning, we must live as the Lord has commanded us. There are so many marvelous directions and injunctions and suggestions and commandments from God, but let me repeat only a few words, very familiar to all of you, because they seem to me to

constitute the heart of the spirit of faith which we can have if we will. The Lord said that if we exercise power and authority and leadership in the Church it must be done on the basis of “. . . persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

“By kindness, and pure knowledge. . .

“Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom we have reproved, lest he esteem us to be his enemy.” (D&C 121:41-43.)

The word *charity* is used, and the word *virtue*. I thought at an early hour this morning of some counsel Alma gave his son, Shiblon. Some of the great instructions of the Book of Mormon are given by fathers to their own sons, a magnificent example, and some of the greatest testimonies borne. Hear these words of Alma to Shiblon:

“Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

“Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times.” (Alma 38:13-14.)

If we are to have faith and turn away fear, we must learn and live, and I would add, share and serve the gospel of Jesus Christ. You are all very familiar with the impressive account in the story of Lehi's vision of the great satisfaction that came to Lehi as he tasted the fruit of the tree—that tree which represented the love of God. Let me read you what followed his expression of satisfaction as he tasted the love of God.

“And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

“And as I partook of the fruit thereof

it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . ." (1 Nephi 8:11-12.)

I conceive this to be the simplest and most understandable of human emotions. That which is beautiful and good and satisfying to the soul is infinitely more so when shared with those we love.

I believe this is the foundation of the missionary work of the Church, of the Primary program and the genealogical program and the serviceman's program, and every other effort made by the Church to lift and inspire and strengthen the individual child of God.

If we will learn for ourselves through investment, through effort, through

search, if we will live and share and serve God—the gospel, his good word, his glad tidings—then we have no need to fear, not him who can kill the body, not any man, or any foe. We have need to do all that we can. We have need to make the kind of preparation God asks of us, and if we have so done, then we can stand with a spirit of

CEASE TO BE IDLE

Joseph L. Wirthlin
Presiding Bishop

President McKay, my beloved brethren and sisters, I am more than grateful for the privilege of expressing to you my heartfelt appreciation. As I meet the members of the Church in the various stakes, I am meeting with my brethren and sisters, for we are brethren and sisters. I think of our Older Brother Jesus Christ the Son of God. It is a wonderful thing to know that we are all brethren and sisters and, above all, that we are the sons and daughters of our Heavenly Father, and also that Jesus Christ is our Older Brother.

I want to bear testimony to you that I know that Joseph Smith was a Prophet. There is no question about that in my mind. I am so grateful that in my own soul I can bear that testimony without any hesitation whatsoever.

It was necessary for the world to have a prophet that the gospel of the Lord Jesus Christ in its fulness might be available to the sons and daughters of our Heavenly Father. Joseph Smith was a Prophet, and those who have followed him are also prophets, every one of them. President McKay is a prophet, a seer, and a revelator, brethren and sisters. That is my testimony to you this morning.

I think of the marvelous revelation given by the Lord to the Prophet Joseph in the eighty-eighth section of the Doctrine and Covenants. I suggest that you read it in your homes with your sons and daughters. It is called the Olive Leaf, and it states that the light of truth is the light of Christ. If the whole world could accept Jesus Christ as the Son of God, there is no question but that many of the problems which now

exist could be solved, and out of it we would have peace and good will. In the final analysis, the Church of Jesus Christ of Latter-day Saints has the responsibility of teaching to the world that Jesus Christ is the Son of God.

At some future time, the missionaries and representatives of the Church of Jesus Christ are going to have the opportunity to preach the gospel to the

true with reference to India. I recall an experience which I had this past summer with an individual from India who had spent some time at Brigham Young University. He came to our offices, and I had the privilege of meeting him. He indicated to me that he had read the Book of Mormon. I asked him the question, "Do you believe the Book of Mormon is true, that it is the



Russian people. Just how it shall happen or what will bring it about, I cannot tell you. But in the main, the Russian people are a good people. When the Lord makes it possible for missionaries to go into that area and preach the gospel, literally millions of them will accept it, and that same feeling of the light of truth, the light of Christ, will come to them.

It does not only mean to the people in Russia, but it also means to the people in China where there are literally millions and millions of the Lord's sons and daughters who do not know that Jesus Christ existed. But in the way of the Lord, the missionaries somehow are going to preach the gospel to the people in China.

What I say about China is equally

real history of America?" He said, "Yes, I accept it." I said, "Then, if you accept the Book of Mormon, you, no doubt, have given some consideration to Christ and Joseph Smith." He said, "I have done that. Joseph Smith is a prophet." I made clear to him that we had another prophet with the same authority, with the same rights to divine guidance as existed in the days of Joseph Smith, namely, President McKay. He said, "I hope the time will come when you will send your missionaries into India. I am satisfied that our people are now waiting for something different, something else, something they do not have." President McKay, I am sure that some day the missionaries will go into India and preach the gospel to the millions and millions of individuals

power, of strength, of a sound mind, and bear testimony of Jesus. We can be of good cheer and fear not. We can have that fearlessness characteristic of God's children in all the ages who have had such a change of heart—the change of which our President has spoken today. The prophets of old spoke of it, and of it I testify, thanking God that so

far as I am able to know my own heart and my own mind, I may say to you that I am not afraid of Mr. Khrushchev or what he can do. I am afraid of the influence of the one whom the scriptures occasionally call Beelzebub. I have a respect for him and what he can do if we permit him. I do not want my feet on the side of the line where he is in

charge.

I pray that God will bless me and you and through us all whom we may touch, that we may radiate, exude a spirit of faith and not of fear, that we will make preparation and then stand humbly before God, of good cheer and without fear. In the name of Jesus Christ. Amen.

who do not know very much about Christ and never will know until we have the opportunity to teach them the gospel.

The Lord said in the eighty-eighth section of the Doctrine and Covenants to search for the truth through study and prayer. I am sure that every convert of the Church accepts the gospel of the Lord Jesus Christ through study and prayer. Prayer is most important to converts.

In the Doctrine and Covenants, the Lord said to us:

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace." (D&C 88:124-125.)

I have thought of this wonderful statement many times in that marvelous revelation: "Cease to be idle." The membership of the Church of Jesus Christ of Latter-day Saints, brethren and sisters, do not have time to be idle. It is wonderful that in this great organization every man and every woman and every child, regardless of age, has something to do. That is the great fundamental difference between the Church of Jesus Christ and the churches of the world. "Cease to be idle."

We must set the proper example to the people of America. We cannot afford to have idle people. Every American ought to have something to do. This will protect him against the power of the evil one, Satan.

I think of certain organizations which give individuals the right to work only for a short time. Some of them advocate only four or five days a week. That is contrary to the mind and will of our Heavenly Father. The Lord set us a proper example when he said, "Six days shalt thou labour, and do all thy work: . . ." (Ex. 20:9.) And what is the seventh day to be? The seventh day is the day

when we worship the Lord, when we meet our assignments in connection with the Church and, above all, have the opportunity of attending Sacrament meeting, the most important meeting of the whole week. It is my prayer that the attendance at our Sacrament meeting will be one hundred percent. I hope that in America we will not have the experience that I had in Germany in 1914 while preaching the gospel to the German people. I passed a great cathedral each weekend. One morning I went inside. It was beautiful, and I also noticed that there were four people in the attitude of prayer. The next week something happened to Germany. What was it? Germany was at war with France, England, and Russia. Again I went back and found the cathedral was filled to capacity with as many people outside as there were inside. They had all gone there for one purpose only: to pray to the Lord that their husbands and their sons and those who were on the front fighting for Germany might be protected.

I hope that in America we are not going to be forced to pray because of difficulties and possibilities of war, but we are going to be a prayerful people and recognize that God lives and that Jesus Christ is his Son.

In this marvelous revelation I have just read to you, the Lord not only said, "Cease to be idle," but he also said, "cease to be unclean; . . ." I hope and pray with all my heart that America will be a clean nation.

The Lord also said, ". . . cease to find fault one with another, . . ." In every Latter-day Saint home care should be taken when a father criticizes a son or a son is critical of a father or when a mother is critical of her daughter or a daughter is critical of her mother; it brings into the home the power of the evil one, and the Spirit of the Lord will not dwell there. Faultfinding should be eliminated in the family relationship.

Again it states, ". . . cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary,

. . ." Much could be said about this. Youth must have its recreation, we will all admit, but the right kind of recreation is going to be that which is under the direction of the priesthood. We have these wonderful buildings, these recreation halls, where the right kind of recreation is available, and where these events will start at such a time that youth may return home by at least twelve o'clock. After twelve o'clock is when the power of the evil one overtakes youth and others. We should see to it that they retire to their beds early that when they get up in the morning they are not weary. That means much to youth, particularly those who are attending school, for out of the strength they have mentally and physically, they are able to meet the assignments that may be given to them by their instructors. The promise is given, ". . . arise early, that your bodies and your minds may be invigorated."

Prayer is also mentioned when the head of the family, who does or does not hold the Melchizedek Priesthood, can call his wife, his sons and his daughters in the morning hours to ask the Lord for divine guidance in whatever their assignments might be. Then as the night hours come on, they can talk to that same Lord and extend gratitude and thanks for the many blessings they enjoy. "Pray always, that ye might not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen." (*Ibid.*, 88:126.)

Let us read the eighty-eighth section of the Doctrine and Covenants. It is a marvelous revelation. We need it brethren and sisters. We have problems, and we will continue to have them, and the Lord has always given us information and divine guidance to solve them through these instructions.

I pray the Lord to bless you all in your endeavors to guide and direct you that we may enjoy the divine guidance of our Heavenly Father, which I pray will be the blessing of each and every one of us, in the name of Jesus Christ. Amen.

BEWARE OF CONSPIRING MEN

Delbert L. Stapley
of the Council of the Twelve

My brothers and sisters, I trust the talk I have prepared will not depart from the excellent and very choice theme introduced this morning by our beloved President, David O. McKay.

I have thought much about the Lord's warning given in this last dispensation against the evils and designs of conspiring men in the last days. When calling our attention to man's crafty schemes and artful intrigues, the Lord did not confine the warning, as I understand it, to the forbidden items which are specifically mentioned in the revelation on the Word of Wisdom or which have been interpreted as belonging to this divine law of health. May I read to you this admonition and warning:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—" (D&C 89:4.)

The Word of Wisdom is a well selected and timely example chosen by the Lord for the Saints' understanding of this warning against the evils and designs of conspiring men.

The Lord foresaw the evils of our day and the designs of cunning and deceiving men who operate under the influence of Satan and his satanic hosts. Satan's power to deceive and to lead astray the children of men is unquestioned. The scriptures are full of such examples.

To be forewarned is to be forearmed. We, the people of the Lord, cannot afford to be lulled into peaceful security and complacency. The dangers of our day are real and knocking constantly and unrelentingly at our doors. How ably will we meet the challenge of these evil influences and designs of wicked men? The test of true Church membership is here. Can we stand firm and true to the principles, ideals, and standards of the gospel, or will we be so naive and unsuspecting as to fall into the traps of evil so cunningly planned and promoted by designing and conspiring men? Those of a religious nature are so often classified naive and innocently unsuspecting. The Savior knowing of this attribute counseled his disciples, "Behold, I send you forth as

sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." And he added: "... beware of men..." (Matt. 10:16-17.)

Possessing, as we do, the endowment of the Holy Ghost, if worthy, we are entitled to the gift of discernment to guide and help us avoid the pitfalls of scheming and designing men to trap and ensnare us into the meshes of worldly lusts, influences, and pleasures.

I repeat, this warning concerning the evils and designs of conspiring men, although given in the revelation on the Word of Wisdom, has a much broader application than normally applied to its forbidden items, and, if rightly viewed, encompasses every field of human endeavor. It is equally true that the use of the things forbidden in the Word of Wisdom also serve to break down the accepted Christian virtues and moral concepts of life which so often lead to other more serious transgressions and sins. To narrow the meaning of this warning would make us vulnerable to the wicked designs of conspiring men who are not interested in the salvation of man but rather are interested in their own personal favor or gain. The Savior gave warning that in these last days Satan will rage in the hearts of the children of men and will stir them up to anger against that which is good.

"And others," said the great American prophet, Nephi, "will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Nephi 28:21.)

We cannot with safety say, "all is well in Zion." We cannot afford to become complacent and indifferent to the wicked and deceptive designs of conspiring men. Lehi taught, "For it must needs be, that there is an opposition in all things." (*Ibid.*, 2:11.) That opposition is present in force today. The pressure of Satan's power is intensified as the time of the Savior's second coming to earth draws near. We have a foreboding example as recorded in the Book of Mormon history of the Nephtie people in the years just preceding the birth of Christ into the world. Samuel, the Lamanite prophet, prophesied to the Nephties of the approaching birth of Jesus Christ, our Lord, in the land of Jerusalem. They rejected his witness and testimony. They attempted to explain away the teachings of Samuel and the unusual phenomena of nature so much in evidence on this continent before Christ's birth, which happenings were also prophesied of by their prophets. They accused their spiritual leaders of keeping the people down to be servants to their words, also servants unto them. Thus ignorantly persuaded they were unwilling to yield themselves

to the teachings and warnings of the prophets.

To sum up these darkened and hardened attitudes of the Nephties, I quote one paragraph only from the Nephtie record:

"And many more things did the people imagine up in their hearts, which were foolish and vain; and they were much disturbed, for Satan did stir them up to do iniquity continually; yea, he did go about spreading rumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come." (Helaman 16:22.)

This account of wickedness and contentions among the Nephties prior to the Lord's birth in the meridian of time is duplicated in the wickedness, contentions, and deceptions of our day as we approach the second coming of our Lord and Savior Jesus Christ. Prophecies concerning these days are also being fulfilled and Satan is stirring up the hearts of men to do iniquity continually; and to thwart, if possible, faith in the great event of Christ's second coming to earth, which I testify is sure to come to pass. Satan is alert and active. We must be more alert and perceptive of the false and insincere schemes of his agents among us.

Here is a partial list of areas where, in my judgment, the warning applies. The listing is not complete and in no way reflects the order of their seriousness:

In the field of politics the party is so often first, regardless of candidate qualifications or record or party platform and legislative program.

Decisions frequently based upon political expediency and not what is best for the people.

Selfish ambitions of men in departments of government who also seek to perpetuate themselves in office.

Harassing investigations, many of which are either publicity stunts or smoke screens to deceive the public from the underlying motives and purposes.

Pressure groups seeking preferential treatment at the expense of the people as reflected in increased tax burdens.

The tremendous extravagance and waste in government with much covering up of mistakes and errors.

Recreation and amusements in which money is so often spent for that which is of no worth to the individual.

The theater and cinema which so frequently portray and encourage the indecent, immoral, lustful, and worldly imaginations and desires of mankind.

Glamorizing the movie star, the entertainer, or the athlete and placing him or her upon a publicity pedestal when his or her personal life may not measure up to the high ideals of moral and

ethical standards of behavior expected of celebrities who are constantly in the public eye.

So much low standard movie productions which weaken the moral virtues, destroy character values, and encourage vice and crime among youth.

In the field of communications, newspapers and other periodicals reveal the vast expanse of man's designs and schemes and frequently accept advertising which is false and misleading.

Recommending products, the quality and benefits of which are of questionable value.

Newsstands with so much vile, filthy, and obscene, pornographic literature which is a disgrace and a disease to intelligent minds.

Radio and television portray crime, sex, and the sensational. This worldly and carnal emphasis applies to the cinema productions as well.

The underworld of gambling and vice are constantly and unrelentingly exploiting the innocent and unsuspecting.

Liquor interests and gambling operators partially justify their existence through the heavy taxes paid by them which they claim relieves tax burdens from the people. They fail to mention that by the use of their products and gambling devices, the customer pays the tax and receives no personal good from the product or activity.

Some speculative business operators, also swindlers, with their schemes, stock promotions, and finance plans of an unsound and promotional nature.

Promotions are not always truthful, also short of dependable facts and fail in fulfillment of promised income and rewards.

Organizations with deceptive aims and purposes which operate under the cloak of humanitarian, social, or political guise to gain personal goals or preferred group benefits.

The aims and purposes appearing on the surface do not constitute the real underlying motives of such sponsoring groups. Examples may be found in socialistic and communistic front organizations.

The labor movement in certain areas is permitting management racketeers whose motives are sinister and damaging to the working class, to business, and to government. The end of this serious problem is still before us to be reckoned with.

The narcotic racket which includes the promotion and use of harmful drugs is a constant menace to this and other countries. The number of drug addicts is increasing at an alarming rate. In spite of legislation and controls by the Federal Food and Drug Act, men evade the law, and the traffic in narcotics continues to expand and is an ever-increasing curse to humanity.

The disgraceful abortion racket draws into its net young women pregnant out of wedlock who wish to cover up their sin. Married couples are also guilty of this heinous sin. I refer you to the recent articles on this immoral, murderous racket recently featured in *The Saturday Evening Post* of May 20 and May 27 of this year.

The sciences are not free from the designs of conspiring men, although true science is fundamental to modern progress and living. The process of discovery, which we call science, is neither good nor evil. It is neutral. But the conditions which it imposes on those who practice it are not neutral. Scientists are human, and many channel their knowledge developing commercial products to realize increased personal



wealth. It is the promoters of science whose chief purpose contemplates financial gain where evil and designing men will be found.

Although good ethics exist in the profession of law, nevertheless the profession is not without the unscrupulous, cunning, and designing fellow members.

In the practice of medicine and surgery, quacks and non-professional practitioners are found.

Also the physician without knowledge of the main purpose of life to bring souls to earth will advise couples to forego the bearing of children and even advise sterilization to the regret of both husband and wife when conditions change in their lives.

Over-emphasizing surgery, and in some cases needless and even harmful surgery.

Another example is the so-called "cancer cures."

The psychiatrist who attributes cases

of maladjustment in men and women to a background of sex inadequacy, suggests as treatment a transgression of the moral code to correct the ill.

The vast production and sale of drugs, which ordinarily are beneficial, yet a fine line must be drawn between the designs of men in the stock market and the actual medical need of the drug.

Teachers in educational fields promoting wrong ideas and theories, also personal views which undermine the ethical, moral, and spiritual values which youth should freely receive in the classroom.

In the field of philosophy are found the deceptive sophistries of men. Also the modern intellectual and free thinker who attempts to modify, change, or improve upon the glorious truths, principles, and standards revealed of God to his chosen prophets who speak authoritatively by his divine power and wisdom.

Then there are always the insincere and unethical, as well as the deceiver and anti-Christ to deal with.

These are but a few areas in the affairs of mankind where the agents of evil prey upon the unsuspecting and innocent. It has ever been so in the history of man and today unfortunately, the picture has not changed, but operates upon a much broader scale. Man's desires and actions are not always pleasing to God, and in this era of time it seems man's conspiring designs and deceptions are destroying the ethics and morals pleasing to an all-wise and loving Father. Youth is systematically exploited with great energy by the unscrupulous and scheming agents of evil. Youth requires wise counsel, good example, and understanding teachers to guide them.

In the Church, as elsewhere, we are at grips with the trying problems of evil. Therefore, we should be on guard constantly and so live as to discern the designs and intents of the wicked and not fall prey to their sinister schemes and motives. The Lord has been most kind and considerate by giving us this knowledge and warning by revelation. Will we heed the warning and not yield to Satan's powers and stratagems to deceive and to destroy us? Our peace, our safety, our happiness is in listening to and following the teachings and instructions of the Lord's anointed.

I pray, my brothers and sisters, that we will have faith in the revelations and abide by the commandments, warnings, and admonitions which the Lord has given for our guidance, blessing, and exaltation, and with the eye of faith see through men's evil designs and with courage and wise purpose avoid them as a plague.

God bless us with wisdom and judgment to do so, I humbly pray, in the name of Jesus Christ. Amen.

"THE WORLD OUR CIRCUIT"

John Longden

Assistant to the Council of the Twelve

In just five days it will have been ten years since I was called to become an assistant to the Council of the Twelve. This is the twentieth time that I have appeared in the Tabernacle in this position, and I assure you it does not get any easier. It has been a decade of joy and pleasure in visiting throughout the Church in the United States, Canada, Mexico, Central America, and the Islands of the South Pacific—Tahiti, Tonga, Samoa, Cook Islands, Australia, and New Zealand.

I am so grateful for the rich privileges and blessings which have been mine in association with members of the Church who are striving to effect in their lives the teachings of the gospel of Jesus Christ, members coming, I presume, from all the churches that are organized in the world. Some not having claim to any church have been

willing to listen to the missionaries and in so doing catch the spirit of the great message which they have.

I think of the words of Brigham Young, the leader of modern-day Israel. What a leader he was in taking the reins after the Prophet Joseph's martyrdom! He made this declaration: "Truth is our text, the gospel of salvation our subject, and the world our circuit."

This Church embodies all truth. Faithful members in this Church know that all truth emanates from God our Eternal Father. He is the fountain source of truth. There is no half-truth or untruth in this Church. I remember hearing President George Albert Smith, another mouthpiece and prophet of the Lord, declare on several occasions, as he was making an appeal to others who might not yet have accepted the full truths of the gospel of Jesus Christ that they not give up the truths that they had espoused but further investigate and study and search for themselves, and they would find that which we proclaim is all truth, and that they would receive a witness of this.

That is the appeal that I have felt has emanated from the sessions of this conference thus far. I know in every fiber of my being that this Church embodies all truth. My, how the world needs this truth today in order to put down error, in order to do away with the things which Brother Stapley has called to our attention.

It is truth to believe that God lives.

It is truth to believe that Jesus is his Divine Son, the Savior of the world. It is truth to believe that they, both of them, appeared to the boy, Joseph Smith, in the Sacred Grove. It is truth to believe that after he was proved and tested and tried he had the responsibility of re-establishing the Church of Jesus Christ again in the earth. It is truth to believe that all the powers of the Holy Ghost and the priesthood have been restored.

Yes, I testify that truth is our text in very deed. And I also testify that we have the gospel of salvation, and not only salvation but also exaltation for all our Heavenly Father's children who will accept these truths and live in obedience to them. It is marvelous to see the gospel work in the lives of individuals. About six weeks ago today, I had the opportunity of being on the Island of Tahiti, where I witnessed there a few days before, the construction of a little *Fali* or chapel with a thatched roof, where the members had been willing to go out and cut down the coconut trees for the posts of that chapel and then tie the palms together for the roof, and then braiding the palms to make the sides so that if it stormed they would have protection from the wind and the rain. Otherwise, the sides would be open.

There was a sand floor. Benches had been made at a cost of probably ten or fifteen dollars, the total cost of the little chapel about twenty to twenty-five dol-

WHOM DO YOU WORSHIP?

Eldred G. Smith

Patriarch to the Church

I appreciate the honor of this position, but as other speakers have said, it does not become easier. I see so many in the audience who could do much better than I, yet inasmuch as I am called to take this position, I pray the Lord's blessings will be with me.

We have heard considerable about having faith in the gospel, living the teachings of the gospel. In the School

of the Elders in Kirtland, Ohio, the Prophet Joseph Smith stated that there are certain fundamental principles necessary for us to understand respecting Deity and our relation to him. In order that we may exercise faith in him for life and salvation, we must have correct ideas of his character, his perfection and attributes. The Prophet listed such attributes as knowledge, power, justice, judgment, mercy, and truth.

These attributes are necessary to enable any rational being to exercise faith in God, for without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation. Without the knowledge of all things, God would not be able to save any part of his creatures; for it is by reason of the knowledge of all things from the beginning to the end that enables him to give that understanding to his creatures by which they are made partakers of eternal life.

If it were not for the idea existing in

the minds of men that God has all knowledge, it would be impossible for them to exercise faith in him.

Whom do you worship? Do you worship a Living God or an unknown God, as the Athenians did?

On Mars' hill, Paul said to the Athenians: "... Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the

lars. As is the case all over the Church, those people were willing to put in their time and their effort, and in ten days the chapel was constructed. I had the privilege of dedicating that little building, with 134 people assembled—more than it could hold. Some were on the outside. The Spirit of the Lord was there. They were people willing to learn about salvation and exaltation. They were hungry for truth.

Just a week ago tonight it was my opportunity and privilege to dedicate the Pesega chapel in Upolu, Western Samoa. The prime minister of Western Samoa was in attendance and spoke at the services, commending our people because he saw lives that had been changed into something worthwhile as they put away the material things of life, put away the pitfalls and the snares of the adversary, and were willing to cling to truth, having a vision which this Church offers to all the world of their possibilities and the development of their potential.

About five weeks ago in New Zealand, in Christchurch, we went into a lovely building that is being constructed, entirely different from the one I have referred to at Faaoue in Tahiti. That is a glorious spot. Here was a young woman—many working—but one young woman all wrapped up, it seemed, with two or three sweaters because Christchurch can be very cold in winter and early spring, and there is nothing colder than a new building

under construction without any heat, as you workmen know. Upon being introduced to her I learned that she had come all the way from Auckland at her own expense. She had a week's holiday, and she was willing to serve that time in painting inside the Church because she also has a witness of the truth of the gospel of salvation and exaltation. Many all over the world are gaining this witness that this is truth and that it offers something here in mortality to live by and also that glorious hope and promise of the Master that we shall have the privilege of dwelling with him and his father—his literal Father and the Father of our spirits eternally.

Yes, this is a gospel of salvation—salvation from the clutches of Satan, salvation from the powers of men, salvation which gives us strength to live by here, and a goal to work toward.

Brigham Young stated that the world was our circuit. I have not had the privilege of going around the world, but half of it at least, and as I say, I have met with hundreds of missionaries who are willing to leave their homes and their loved ones, their families, their personal pursuits, to go out and serve. I am so grateful for this privilege to mingle with the youth, to feel of their spirit, and to give them encouragement of what their possibilities are if they will continue to follow truth.

I bring many greetings to all friends and loved ones from missionaries I have visited within the last six weeks in

New Zealand, in Tahiti, and in Samoa.

These missionaries are willing to teach the world that this is the gospel of truth, the gospel of salvation and exaltation, for the world is our circuit, just as Brigham Young said, and it applies more than ever today.

"And this gospel of the kingdom shall be preached in all the world . . . and then shall the end come." (Matt. 24:14.)

This gospel of the kingdom is truly going forth to all mankind. Some nations today do not allow our missionaries to come in, but that is not the fault of the prophet of the Lord, President David O. McKay, who has the vision and the inspiration to guide and direct this great missionary labor. All who heard President McKay this morning in his stirring appeal for all to accept and follow truth must be impressed with the sincerity of his message. However, in many nations the gospel is being preached.

So I pray that each one of us may be missionaries in very deed, living and teaching by that power of example and then following the exhortations that have been given to us in these sessions to read and study the scriptures and be so advised that we will be able to teach others by the spirit that they may feel it, receiving the same witness, or a like witness that we have. I bear you my testimony that these things are true and pray for his blessings upon us in the name of the Lord Jesus Christ. Amen.

face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, and man's device." (Acts 17:22-29.)

Paul tells us here that we are the offspring of God. Later in his epistle to the Hebrews he tells us, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.) So we are the spirit children of God.

In the Doctrine and Covenants, the Lord tells us:

"The Father has a body of flesh and



bones as tangible as man's; the Son also." (D&C 130:22.)

Now John says, "God is a Spirit: and

they that worship him must worship him in spirit and in truth." (John 4:24.)

Man is also a spirit clothed with flesh and bones, so, too, is God. Again the Lord has said in modern revelation, "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy." (D&C 93:33.) Birth is the uniting of this spirit and elements of physical bodies. Death is the separation. The resurrection is the reuniting of the spirit and the physical body, which the Lord says, "inseparably connected, receive a fulness of joy."

So Moses recorded in Genesis: "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

I ask—whom do you worship? Whom do I worship? I worship my God who is my Father in heaven, the Father of my spirit, a resurrected, glorified, perfected man, not resurrected from this

earth, no, but from some previous earth in the long distant past.

How do I know he is a resurrected man? If he is not, I have no hope in the resurrection. Neither then is Christ resurrected, nor others. Then, too, are all the scriptures false which are replete with references to resurrected beings

who have appeared to man?

For example, as recorded in Matthew: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

As sure as Jesus Christ is resurrected, so may I have a hope in a resurrection. If men may be resurrected and God is not, then man will have accomplished what God has not and thus become greater than God. This we know is impossible. Hence what men may accomplish, God has accomplished ahead

BLESSINGS ARE PREDICATED

Antoine R. Ivins
of the First Council of the Seventy

My brethren and sisters, it is only the fact that I have discovered that there is a great spirit of love and sympathy in this gathering, that I have the confidence to stand before you this afternoon and bear my testimony, but it is no easier than it was thirty years ago in October when I first did it.

Brother Longden, you need not brag! Sixty times, my brethren and sisters, I have pledged to you my service—an honest service as far as it lay within my power, and I hope that God has blessed my efforts that somewhere along the line, someone may have been encouraged and comforted, for that is our sole purpose.

I find myself following the Patriarch

to the Church as a speaker, and it reminds me that when I was a teenager, about sixty-two years ago, I went to a patriarch to have a blessing, and it was a very fine blessing. Mind you, at that time I was living in Mexico with the possibility that upon obtaining my majority, I could become a Mexican citizen. Some of the promises in that blessing would depend upon my remaining there and becoming a citizen. That I did not want to do. So when these promises have not been realized, I have never blamed the patriarch. I looked upon that blessing, brethren and sisters, as a vision of what I might do if I would seek the blessings of the Lord, live true to the covenants that I had made, and endeavor to realize those blessings.

I think that all of the blessings that are promised to us throughout the Church are dependent upon our efforts to help them come to pass. I never have felt that a patriarchal blessing was a prediction as to what must come to pass, but what might come to pass if we would help conditions so that those things could be realized.

Many of those things I have tried to do, but I just did not want to be a Mexican citizen, and I did not want to be a Mexican statesman. So I am not holding Patriarch Stowell responsible for the failure. It has not been his fault,

brethren and sisters, perhaps it has been mine, and perhaps I am wholly responsible for it. At any rate I am happy that it has not come to pass yet.

Now, I wonder if some of us have the right attitude toward the promises that are made to us by patriarchs and other people who bless us. I have had blessings given me by the President of the Twelve and the President of the Church and other people, and I have felt always that it was an indication of what the brother who gave me the blessing felt might be realized if it pleased God and if I earned it. Maybe I am not right, but that is the way I feel about it.

There is another point that this brings to my mind—it is seventy-two years since I was baptized and confirmed. In that baptism and confirmation there is another promise made to me, and it is just as possible as the patriarchal blessing. It is based upon the same life of service, that if I will live true to the implied covenants that there are in the waters of baptism and confirmation, that I can eventually work my way back into the presence of God, our Heavenly Father, and be exalted there. I am thinking that some of us do not remember that and do not worry too much about it.

Then my problem is to learn how to

LISTEN TO THE PROPHET'S VOICE

Spencer W. Kimball
of the Council of the Twelve

My beloved brothers and sisters, I hope that of the estimated million who may have been listening this morning, there may have been many among them who

might have been kings and their courts, presidents and their cabinets, prime ministers and their associates, editors, commanders of armies and navies and air forces, and all others in the world, particularly our fellow men of the Americas from Tierra del Fuego to Point Barrow—for the prophet of the Lord spoke in stirring tones of warning to all the people of this world.

Our world is in turmoil. It is aging toward senility. It is very ill. Long ago it was born with brilliant prospects. It was baptized by water, and its sins were

washed away. It was never baptized by fire, for that is still to come. It has had shorter periods of good health, but longer ones of ailing. Most of the time there have been pains and aches in some parts of its anatomy, but now that it is growing old, complications have set in, and all the ailments seem to be everywhere.

The world has been "cliniced," and the complex diseases have been catalogued. The physicians have had summit consultations, and temporary salve has been rubbed on afflicted parts,

of him.

Then the fact that you are now a mortal on this earth is proof that God, too, at one time in the far distant past, has gone through a life of mortality ahead of you. Hence God is a resurrected, glorified man.

Whom do you worship? I worship

the Living God, my Father in heaven, the God of Abraham, Isaac, and Jacob, the God of this world. I invite all honest in heart everywhere to join with the faithful Latter-day Saints in worshipping our Father in heaven. I know that God lives and Jesus Christ is his Son, begotten of the Father in the

flesh. It is he who stands at the head of this Church, with President David O. McKay as his prophet here today.

May God bless him and his associates in this great work and bless all you good people who endeavor to keep the commandments of God, in the name of Jesus Christ. Amen.

do it, brethren and sisters, and learning how to do it to make up my mind that I want to do it, and making up my mind that I want to, that I start about doing it.

I have a relative by marriage who had a little difficulty with one of his habits one time—one that so many people suffer with, and he said, "Antoine, the day I made up my mind that I wanted to quit it, I was through. From that time on, Antoine, I never had to struggle with it because I made up my mind that I wanted to quit." That is one of our major problems, brethren and sisters, to find the way back into the celestial glory in the kingdom of God and, finding it, make sure that we follow it.

The way to find out what the gospel means and the privileges that it holds for us is to study the scriptures. We have been told about that today, to study the scriptures and to follow the program of the Church, brothers and sisters, and there are a lot of us that are very sluggish in following the program of the Church. If you do not believe it, follow me around the next little while and see how many of our members of the Melchizedek Priesthood are up to date in reading the Book of Mormon. Brothers and sisters, we are just not there, we are sluggish in doing the things we know we ought to do and in

studying to find out what pleases God our Heavenly Father as to the way we should live.

I believe that the best place where the gospel of Jesus Christ is set out for us to follow is in the Book of Mormon. I have reread it this year, so I dare talk to you, but where can you find in all of our scriptures a more complete and clearer and more concise statement of the way back into the kingdom of God than you find in the Book of Mormon.

Of course, we like to read the Bible, we like to read other works, and I am never quite satisfied until I join the Doctrine and Covenants under the same cover with the Book of Mormon, and then we have joined the Pearl of Great Price to them, so we have the triple combination. Brethren and sisters, I suggest that we do not stop when we read the Book of Mormon, but that we go right through from cover to cover of that triple combination and try to remember what is in it and then make up our minds we want to do it, for that is the thing.

You cannot do that, brethren and sisters, without gaining a testimony of the gospel of Jesus Christ, and testimony is necessary. It is absolutely the essential factor in our determination to do these things, because some of the things we have to refrain from doing are pretty

natural for us, and if we do not have something to guide us and to give us incentive to bridle our passions (and that is testimony) we are not so likely to do it as well as we might.

So testimony is what we seek in this, brethren and sisters.

Then Brother Marion D. Hanks told us that we should live in these troublous times without fear. And what is it that makes one fearless? The testimony of Jesus Christ!

Sister Ivins and I and the mission president one time held a meeting in a little town north of Mexico City where a few years before two young men had been arrested and had been promised their lives if they would deny the gospel of Jesus Christ. Those two boys stood up beside an adobe wall and were killed by gunfire, doing it without fear because they knew the future which comes from testimony as well as any of us.

Brethren and sisters, that is our great problem. Can we get a testimony? We get it by prayer and study, but more especially after prayer and study, we get it by doing the things God tells us to do and making our lives conform to them. May he help us to do these things, I pray in the name of Jesus Christ, our Redeemer, adding my testimony to the others. Amen.

but it has only postponed the fatal day and never cured it. It seems that while remedies have been applied, staph infection has set in, and the patient's suffering intensified. His mind is wandering. It cannot remember its previous illnesses nor the cure which was applied. The political physicians through the ages have rejected suggested remedies as unprofessional since they came from lowly prophets. Man being what he is with tendencies such as he has, results can be prognosticated with some degree of accuracy.

In an ancient situation somewhat comparable to our own, there was a great destruction, and when the quiet came, those who were spared were wailing:

"... O that we had repented before this great and terrible day, and then would our brethren have been spared . . . and our mothers and our fair daughters, and our children . . . not have been buried. . . ." (3 Nephi 8:24-25.)

Today is another day, but history repeats itself. We read the headlines.

The great powers warn and threaten. Bombs are detonated. Terror is substituted for reason. Defense stockpiles increase. Nuclear races get swifter. The radios whine. The newspapers carry glaring headlines, politicians wrangle, students and authorities harangue. Everybody expresses opinions, but few approach the real cause or the real cure.

What is the illness? Its symptoms are manifested in every corner of the globe. They are found among men in high places, in hut and mansion. Its symptoms are carelessness, casualness,

covetousness, slothfulness, selfishness, dishonesty, disobedience, immorality, uncleanness, unfaithfulness, ungodliness.

Our national and international authorities should know that men have "... been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord." (2 Nephi 25:9.) And modern prophets are warning frequently, constantly. People are destroyed by their own acts.

"There is one principle," a modern prophet said, "(that we should) understand—that is of blessings and cursings. For instance, we read that war, pestilence, plagues, famine, etc., will be visited upon the inhabitants of the earth, but if distress through the judgments of God comes upon this people, it will be because the majority have turned away from the Lord."

The world's living prophet has warned and pleaded that the people return to God, who has said again: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

This America is no ordinary country. It is a choice land, "choice above all other lands." (1 Nephi 2:20.) It has a tragic and bloody past, but a glorious and peaceful future if its inhabitants really learn to serve their God. It was consecrated as a land of promise to the people of the Americas, to whom God gave these great promises:

"It will be a land of liberty to its people." (2 Nephi 1:7.)

"They shall never be brought down into captivity." (*Idem.*)

"And there shall be none to molest them." (*Ibid.*, 1:9.)

"It is a land of promise." (1 Nephi 2:20.)

"It shall be free from all nations under heaven."

"There shall be no enemies come into this land."

"It shall be free from bondage." (Ether 2:12.)

"There shall be no kings upon the land." (2 Nephi 10:11.)

"I will fortify this land against all other nations." (*Ibid.*, 10:12.)

"He that fighteth against Zion shall perish." (*Ibid.*, 10:13.)

But these promises, glorious though they be, desirable as they are, can come only "... if they will but serve the God of this land who is Jesus Christ. ..." (Ether 2:12.) There is only one way. That infallible cure is simply righteousness, obedience, Godliness, honor, and integrity. There is no other cure. Mountains of arms and ammunitions will not guarantee safety, for enemies can also build fortifications and missiles and bomb shelters. If we would but believe the prophets! For they have warned that if the "inhabitants of this land are

ever brought down into captivity and enslaved, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land." (See 2 Nephi 1:7.)

The prophet exclaims again with fervor: "And now we ... behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity." (Ether 2:9.)

O that men would listen! Why should there be spiritual blindness in the day of brightest material vision? Why must men rely on fortifications and armaments when the God of heaven yearns to bless them? One stroke of his omnipotent hand could make powerless all nations who oppose and save a world even in its death throes.

Jesus Christ our Lord is under no obligation to save this world. The people have ignored him, disbelieved him, failed to follow him. They stand at his mercy which will be extended only if they repent. But to what extent have we repented? Another prophet said, "We call evil good, and good evil." Men have rationalized themselves into thinking that they are "not so bad." Are they fully ripe? Has the rot of age and flabbiness set in? Can they change? They see evil in their enemies, but none in themselves. Even in the true Church numerous of its people fail to attend their meetings, to tithe their incomes, to have their regular prayers, to keep all the commandments. We can transform, but will we? It seems that we would rather tax ourselves into slavery than to pay our tithes; rather build protections and walls than drop to our knees with our families in solemn prayers night and morning.

It seems that rather than fast and pray, we prefer to gorge ourselves at the banquet tables and drink cocktails. Instead of disciplining ourselves, we yield to urges and carnal desires. Numerous billions we spend on liquor and tobacco. A Sabbath show or a game or a race replaces solemn worship. Numerous mothers prefer the added luxuries of two incomes to the satisfactions of seeing children grow up in the fear of God. Men golf and boat and hunt and fish rather than to solemnize the Sabbath. Old man rationalization is with us. Because we are not vicious enough to be confined in penitentiaries, we rationalize that we are pretty good people; that we are not doing so badly. The masses of the people are much like those who escaped destruction in the ancient days of this continent. The Lord said to them:

"O all ye that are spared because ye were more righteous than they [the slain ones], will ye not now return unto

me, and repent of your sins, and be converted, that I may heal you?" (3 Nephi 9:13.)

The Great Wall of China with its 1,500 miles of unbreakable walls, with its twenty-five feet high impregnable towers, with its innumerable watchman towers, was breached by the treachery of men.

The Maginot Line in France, these forts thought to be so strong and impassable, were violated as though they were not there. Strength is not in concrete and re-inforcing steel. Protection is not in walls nor mountains nor cliffs, yet foolish men still lean on "the arm of flesh."

The walls of Babylon were too high to be scaled, too thick to be broken, too strong to be crumbled, but not too deep to be undermined when the human element failed. When the protectors sleep and the leaders are incapacitated with banqueting and drunkenness and immorality, an invading enemy can turn a river from its course and enter through a river bed.

The precipitous walls on the high hills of Jerusalem deflected for a time the arrows and spears of enemies, the catapults and firebrands. But even then wickedness did not lessen, men did not learn lessons. Hunger scaled the walls; thirst broke down the gates; immorality, cannibalism, idolatry, godlessness stalked about till destruction came.

"Experience is a dear teacher but fools will learn by no other." But we continue on in our godlessness. While the iron curtains rise and thicken, we eat, drink, and make merry. While armies are marshalled and march and drill and officers teach men how to kill, we continue to drink and carouse as usual. While bombs are detonated and tested, and fallout settles on the already sick world, we continue in idolatry and adultery. While corridors are threatened and concessions are made, we live riotously and divorce and marry in cycles like the seasons. While leaders quarrel, and editors write, and authorities analyze and prognosticate, we break the Sabbath as though no command had ever been given. While enemies filter into our nation to subvert us and intimidate us and soften us, we continue with our destructive thinking: "It can't happen here."

Will we ever turn wholly to God? Fear envelops the world which could be at ease and peace. In God is protection, safety, peace. He has said, "I will fight your battles." But his commitment is on condition of our faithfulness. He promised to the children of Israel:

"I will give you rain in due season."

The land shall yield her increase and trees their fruit.

Granaries and barns will bulge in seed time and harvest.

Ye shall eat your bread in abundance.

Ye shall dwell in your land safely and none shall make you afraid.

Neither shall the sword go through your land.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: . . . (See Leviticus 26:4-6, 8.)

But if you fail to serve me:

The land will be barren, (perhaps radioactive or dry from drought.)

The trees will be without fruit and the fields without verdure.

There will be rationing and a scarcity of food and hunger sore.

No traffic will jam your desolate highways.

Famine will stalk rudely through your doors and the ogre cannibalism will rob you of your children and your remaining virtues.

There will be pestilence uncontrollable.

Your dead bodies will be piled upon the materialistic things you sought so hard to accumulate and save.

I will give no protection against enemies.

They that hate you shall reign over you.

There will be faintness of heart "and the sound of a shaken leaf" shall chase you into flight and you will fall when none pursueth.

Your power—your supremacy—your pride in superiority—will be broken.

Your heaven shall be as iron and your earth as brass. Heaven will not hear your pleadings nor earth bring forth her harvest.

Your strength will be spent in vain as you plow and plant and cultivate.

Your cities will be shambles, your churches in ruins.

Your enemies will be astonished at the barrenness, sterility, desolation of the land they had been told was so choice, so beautiful, so fruitful.

Then shall the land enjoy her Sabbaths under compulsion.

And ye shall have no power to stand before your enemies.

And your people will be scattered among the nations as slaves and bondsmen.

You will pay tribute and bondage and fetters shall bind you. (See *Ibid.*, 26:14-43.)

What a bleak prediction! Yet "These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mt. Sinai by the hand of Moses." (*Ibid.*, 26:46.) The Israelites failed to heed the warning. They ignored the prophets. They suffered the fulfillment of every dire prophecy.

Do we twentieth century people have reason to think that we can be immune from the same tragic consequences when we ignore the same divine laws?

With such innumerable blessings as

are available to godly people of this land, how can any sane one continue in his careless patterns of life?

There is a cure for the earth's illness, an infallible one.

War clouds gather, fear heightens; tenseness increases, yet there need be no fear and worry and sleepless nights.

Our God rules in the heavens. He lives. He loves. He desires the happiness and well being of all his children. He has a prophet on the earth today who receives his revelations. He is a prophet to all the world. He has on numerous occasions outlined the cure for all international as well as local ills. The diagnosis is sure, and the remedy certain. Today's prophet stands in the same position between God and the people as did Isaiah, Samuel, and even Moses who gave to the world the ten commandments.

But a controlling majority of the people of this world have relegated them to the past.

"*Thou shalt have no other gods before me.*" (Exodus 20:3. Italics added.) Yet today we worship the gods of wood and stone and metal. Not always are they in the form of a golden calf, but equally real as objects of protection and worship. They are houses, lands, bank accounts, leisure. They are boats, cars, and luxuries. They are bombs and ships and armaments. We bow down to the god of mammon, the god of luxuries, the god of dissipation.

"*Thou shalt not take the name of the Lord thy God in vain; . . .*" (*Ibid.*, 20:7. Italics added.) Yet on the corner, in public places, on work projects, at banquet tables, there come ringing into our ears the sacred names of Deity without solemnity.

"*Remember the sabbath day, to keep it holy.*" (*Ibid.*, 20:8. Italics added.) Yet work goes on, merchandise is sold, athletic entertainments, fishing, hunting go forward without regard to commandments. Conventions, unnecessary travel, family picnics, the Sabbath is violated generally. A relatively few people attend their church services, pay their tithing, serve their fellow men. Few live up to the truth they know. The taverns are full, the beaches crowded, the grandstands packed, man servants, and maid servants hired to duty, the ski lifts busy, canyon picnic tables loaded. Scriptures are read little, and the holy day becomes a holiday.

"*Six days shalt thou labour, . . .*" (*Ibid.*, 20:9. Italics added.) Yet ever-increasing hours of leisure provide ever increasing opportunities for Sabbath breaking and commandment: ignoring, and strikes and lobbying go on to increase damaging leisure and decrease work hours further.

"*Thou shalt not commit adultery.*" (*Ibid.*, 20:14. Italics added.) Yet this common sin and idolatry run hand in

hand. Free love and indiscretions and deviations of every nature are common in our day. Illegitimate births are said to reach as high as one in ten, yet promiscuity far exceeds illegitimacy. This ugly deviation is found among youth and married people. Divorce, ever on the increase, jumping from one divorce for thirty-six weddings in Civil War days now has reached somewhere near one to four. Flirtations, rationalized to be innocent ones, are the root of numerous of the divorces and other ills.

"*Thou shalt not steal.*" (*Ibid.*, 20:15. Italics added.) Yet in high places and in low, in government office and in business, in everyday life, men have rationalized until consciences seem to have been seared in the matter of honesty. Yet here are bribery, fraud, deceit, theft, padding of expense accounts, tax evasion, installment buying beyond ability to pay, and gambling running into the billions.

The outlook is bleak, but the impending tragedy can be averted. But it can be only through a great repentance and transformation.

"What can I do?" asks the fearful one. I can transform my own life till it is perfected and then influence others when thus transformed. I am prepared to live or die and need not fear. The righteous were saved in Enoch's day, and the wicked were drowned in the flood. Other rebellious people were destroyed in the convulsions of the earth in the meridian of time, and they who were more righteous were saved.

Concerning Jerusalem the Lord said: "I will defend this city" (2 Kings 19:34.) when the powerful, invincible Assyrian army camped at the gates. That night the Lord saved Jerusalem from Sennacherib and his 185,000 troops who did not live the night through to attack. Three hundred soldiers and God and Gideon routed the powerful army of the Midianites. The thirteen colonies gained a permanent victory over superior forces, and America was born. The Lord and David slew Goliath, and Israel won many battles when they were righteous. God will fight our battles if we honor him and serve him with all our hearts, might, mind, and strength.

This I know, for the Lord has so declared it through the ages, and I know he lives and is all powerful.

The cause is not lost. If race tracks were closed on the Sabbath, if gambling ceased, drinking eliminated, work and play confined to week days; if stores were closed and all people went to their sanctuaries truly to worship even as best they know; if taverns never opened, and transgressors all repented, and broken homes were mended, and children were trained in uprightness; if families all knelt in prayer night and morning, if tithes were paid and integrity and wor-

ship reigned in the lives of men, the era of total peace would be ushered in. Fear would vanish, and enemies would be subdued.

"I will fight your battles," says the Lord God Omnipotent. He never fails his promises.

If we are of the masses who are casual,

passive, irreligious, irreverent, unholy, immoral, ungodly, then we must "repent or suffer."

Of course, a one-sided disarmament

*Saturday Morning Session,
September 30, 1961*

THE PURE LOVE OF CHRIST

*Mark E. Petersen
of the Council of the Twelve*

It surely is a great inspiration to be here, my brothers and sisters. I am grateful that I had the opportunity with you of raising my hand in sustaining the officers presented here today. With all my heart and soul I sustain the President of our Church, President David O. McKay, as the prophet, seer, and revelator of the Lord. With all my soul I love him and honor him and am very grateful for his leadership.

I am thankful for these men who have been sustained with him. Our hearts all go out to President Clark who is not here; our faith and prayers likewise. I am thankful for the great work that President Moyle is doing. I am thankful that President Brown has been called to his position.

I am very grateful indeed that Gordon Hinckley has been called into the twelve. I have known Gordon most of his life and a good part of mine. We grew up together in the First Ward in Liberty Stake. His father was our stake president for much of the time. His father was as close to me as my own father nearly, and I loved him as a father, and still do.

And I welcome these other brethren, and these sisters, and I join with all of you in wishing the very best for these who have been released. I express sincere appreciation for the remarkable work they have done.

In one of the recent editions of the *US News and World Report*, the editors commented upon the trouble-making propensities of Mr. Khrushchev. They said that great as is the Berlin crisis, it

will not be our last one. There will be others, and still others after that, because Mr. Khrushchev is determined to cause turmoil wherever and whenever he can. They branded him as a persistent troublemaker, and said that he seems to have no other purpose than to cause unpleasantness, misery, and contention.

The world is becoming more and more resentful of the constant troublemaking of this man. International quarreling and bitterness are indeed affecting the nerves of all mankind. Inhuman treatment, the urge to take advantage of others, cruelty, lying, misrepresentation, deceit, and dishonor are sickening to the hearts of most people. Every honest person condemns the duplicity of Mr. Khrushchev. Everyone resents his troublemaking, his unpleasantness, his inhumanity. It is so deliberate, so coldly calculated. It seems clearly evident that an evil spirit motivates this man.

But let us stop for a moment and think about that spirit. It is evil enough in Khrushchev, and we are very prompt in condemning it in him, and yet, how do we regard that same spirit when it appears in smaller circles and not upon the broad stage of international politics? How do we regard unpleasantness, contention, deceit, misrepresentation, cruelty, and dishonor in our communities here at home, for instance? Or among our immediate friends? Or in our office or shop? Or even in our family circle?

Are these evil tactics any less despicable at home than on the world scene? Are they any less evil if found in ourselves than when exhibited by Mr. Khrushchev? Is quarreling among nations any worse than quarreling among members of a family, except as to the number of people involved? Is it any worse for Khrushchev personally to assail the President of the United States than for a husband to be cruel to his wife or child? Could our President be any more offended by Khrushchev's insults than a wife who is insulted and humiliated by a thoughtless or vicious

husband?

Most of us hate Mr. Khrushchev's wickedness, but do we excuse similar traits of character when found in ourselves? Let me read from a letter I received recently.

"I am writing to ask if there is some way you can help me. My husband and I were married a little over ten years ago. For the first year we got along all right, but when our first child came my husband began to change. I really believe he was jealous of the attention I gave to my little infant child. He was very upset when the baby cried, especially at night. Once he even slapped the tiny baby's face. I ran to take the baby from him, and he struck me so hard that he knocked me down.

"It has been like that in our home ever since. We have not had a pleasant hour in months. My husband never smiles anymore. When he comes home from work a spirit of gloom and hatred comes into the house with him. My little boy, now nearly nine, is afraid of his dad and runs into the bedroom whenever his father comes home. My little girl whimpers at his sight. I have reached the point where I feel I must choose between my husband and my peace of mind. The doctor says that if I stay with him my children and I will all be nervous wrecks. What do you think we should do?"

Then I received this from a young woman seventeen years of age. "I have decided to run away from home. I can't stand my father's cruelty any longer. I have tried to get my mother to leave home with me, but she won't. She is superstitious about divorce and would rather die than go through a divorce court. Why must we have such trouble in our home? I always thought home was a place to enjoy."

A young woman came into my office one day, and she was the saddest-looking girl I have ever seen. She and her mother did not get along well. They had entirely different ideas on nearly every subject. She said her mother

could be madness if worldliness and materialism continued, but a serious turn of the masses could forestall all military conquests, all tragedies of con-

flict. God is all powerful.

I plead with men everywhere to "Come, listen to a prophet's voice" and hear the word of God from our living

prophet who sits with us here today. I know he is God's recognized prophet. I beg of you to listen and act, in the name of Jesus Christ. Amen.

tries to run her life for her, tries to make all of her decisions, chooses her friends, and even decides what clothes she should wear. This girl planned to leave home to escape the constant quarreling that goes on in that home. I did not hear the mother's side of the story, but I am sure she has one. It takes two to make a quarrel.

When I think of the divorce problems which are prevalent in so many homes, when I think of the conflict between parents and children, when I hear inflammatory remarks from men and women who should know better, when I see the pugnacious attitude of some who seem to enjoy being bullies in their own homes, when I see how man's inhumanity to man makes so many others mourn even close about us, I wonder if we really are a peace-loving people.

I wonder how much we Americans really believe in the teachings of the Prince of Peace. I almost wonder if we believe more in the troublemaking philosophy of Khrushchev than we do in the peace philosophy of Christ.

We are supposed to be a Christian nation. Then why don't we act as Christians should? Why do so many act more like Khrushchev than they do like Christ? If we profess to believe in the teachings of Jesus, why don't we obey them? Do we think professions are enough? Must we only pretend to be Christians?

Are the works of Christianity no longer important? Do we really believe Jesus when he said, "Blessed are the peacemakers?" (Matt. 5:9.) If we do, then why do we not do more to establish peace in our own personal circles, in our relationships with our wives and husbands and children? Why don't we plan for and promote courtesy, love, and kindness in our homes? Is family tension any more to be desired than world tension? Must we have either or both?

Is an evil dictator any worse in a nation than in a family, so far as the affected people are concerned?

Is it a sign of strength to be quarrel-

some and unpleasant? Does might make right in a nation or in a shop or in a family? Are any of us so blind that we think that one member of the family can always be right and nobody else? Can we be so deceived by our egotism that we suppose that like the king we can do no wrong, that we can be domineering and tyrannical in our own little circle with impunity?

If you quarrel with your wife, have you thought that you might be motivated by the same spirit which moves Khrushchev when he quarrels with the President of the United States?



If you are contentious in your family, or quarrelsome with your neighbors, or even with your brethren and sisters in the Church, have you thought that you might be motivated by the same spirit which also moves Khrushchev? How different from him are we if the same evil spirit motivates us both?

When the Savior came among the Nephites after his resurrection in Palestine, he taught these early Americans a most important lesson on this point. Said he: "... there shall be no disputations among you, as there have hitherto been;

"... he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to

stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away." (3 Nephi 11:28-30.)

Let us think seriously about that scripture: the spirit of contention is the spirit of the devil, who is the father of contention! Can we suppose that any of us can do the work of Christ if we have the spirit of contention in our hearts or in our homes? Can we do the work of God by the spirit of the devil?

We are engaged in the Lord's work. Then we should be guided by the Spirit of the Lord and not by some contrary spirit. We should not invite into our homes the spirit of Satan himself by engaging in family quarrels, contention, and arguments.

No one needs to be grouchy. No one needs to be unpleasant. Everyone can control his emotions if he wants to, just as he can control his appetites.

People can be kind if they want to be kind. They can be considerate if they want to be. They can be peaceful if they would but try. They can be thoughtful and considerate of others if they but have the desire. Why even Khrushchev can smile and polish apples when he wants to.

If we expect to do the work of Christ, let us follow the Savior's teachings.

He is the Prince of Peace. Then should we not be peacemakers?

He is the Author of mercy. Then should we not be merciful?

He is the personification of love. Then should we not practise the principles of love which he gave us?

How can we forget the words of Paul?

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"Charity never faileth ...

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:1, 8, 13.)

And what is charity? It is the pure love of Christ. Has it any place in our lives? In our homes? In our family

circles?

Do we have love at home? If we are without it, are we truly practising our religion? What qualifies us as followers of Christ? The Lord gave the answer to the Prophet Joseph Smith in these words:

"And faith, hope, charity and love,

... qualify him for the work." (D&C 4:5.) Then he added temperance, patience, brotherly kindness, godliness, humility. Is there any godliness in a family quarrel? Or any kindness or charity or mercy?

Eliminate unkindness from the homes of America and we will pretty well

eliminate divorce from this land.

In this day of trouble it ill becomes any of us to pattern our lives and our habits after the arch troublemaker of the world. He is contentious, he is quarrelsome, he is bitter, he is cruel. Do we want to be like him?

Is it not better to remember our own

ACCOMPLISH THE WORK OF THE LORD

Alvin R. Dyer

Assistant to the Council of the Twelve

I feel, my brethren and sisters, to be at one with that which has been accomplished here this day to honor those who have been released from their callings and to hail those who have received a new responsibility.

I feel grateful to the First Presidency for the privilege of coming to this conference. I need the strength, I need the association of the brethren, and I need to look into your faces and to see there the love of the gospel and the faith manifested, which enables me to go forth in my responsibility to a greater degree.

I have felt since the opening and challenging remarks of President McKay that if a phrase could be given to set the theme of this conference, and I am not trying to set it, but to me it is something like this, that we should put on the whole armor of God and be prepared for the important days that are ahead of us. And if perchance we have not put on the whole armor, then we now have this challenge again from our prophet that we place upon ourselves a renewed determination to fortify ourselves with the powers and the callings that have come to us to go forth and accomplish the work which the Lord has given us to do.

I am grateful for the faith and prayers of the members, for the authority of the priesthood that has extended peace in the earth, at least to the extent that we now feel it, so that the great work which the Lord has caused to be restored upon the earth can continue. I felt in the organization of Berlin Stake that the

power of the priesthood in a measure could forestall and prevent the unjust dominion that could prevent the work of God going forth in these ancient lands of Europe, and to be there and to feel of this spirit and power was indeed a great experience.

The work continues to progress in Europe to keep pace with the rest of the Church, and for this we are grateful. Many thousands of wonderful people are accepting the gospel in these ancient lands. Many very prominent men and women are answering the call that has come to them through the efforts of the missionaries, and in the gospel net we are finding men of great influence and importance as well as those of the ordinary walks of life.

As I looked into the face of a very renowned architect from Munich just a few days ago, a man who has gained world recognition in papers that he has prepared in his profession, I said, "I would ask you but one question," (he has been a member of the Church only a month,) "do you believe that God actually talked to the Prophet Joseph Smith and that he introduced to him his Son?" He said, "Yes, I believe that with all my heart, and I believe more, and I want to serve."

This is typical of the many thousands who are accepting the gospel and who want to serve their Heavenly Father.

We are living in a tremendous age, my brethren and sisters. It is a day of great progress, of change, of rapid advance. The very structure of our civilization, social, political, commercial, moral, and religious is greatly affected by that which persists before our eyes this day. There can be no question that a new era has dawned upon our planet. Means of travel, trade, association, and intercommunication between countries, even comparatively unknown, is before us. But while in almost every field of science, every art is being developed while the mind is being awakened to new thought, yet religious knowledge in the world is at a standstill. The creed of the fathers cast in the mold of other ages shows no progress to match the onward

strides of man.

I am indebted to Brother Ezra Taft Benson for an article which he sent to me, which typifies in measure the failure of the powers of Christendom to attract their members to the churches in Europe. In Denmark, for example, less than one-half of one percent of the population retains any active church connection. Sweden is a little better. In one Swedish parish, says Russell Kirk, in a recent article in the *The National Review*, a Swedish minister, after preaching for five years, found only his immediate friends and family attending regularly.

The Church of England, though by law established, obtains the active participation of only five percent of the English population. The English dissenting churches are in a worse plight. Continuing this article, Russell Kirk has this to say:

"What we are seeing rather is the dropping away of most people into a state of apathy and disbelief, though not even the fervent disbelief of the village atheist. A vague feeling that Christianity does not profit a man in any material way, and a vaguer conviction that somehow religion is unscientific, seem to be the approximate causes of this phenomena. Probably there is less religious belief and less influence of churches upon the civil-social order and upon the person than in any other period in the history of Europe."

I suppose in America we find this same condition. Yet as we declare it, and as fully predicted by the prophets of God, the Spirit of God has been poured out upon all mankind. As proof of this I call your attention to the tremendous strides that have been made in the world since the restoration of the gospel.

I remember as a young man sending to a renowned encyclopaedic organization a request for information of all advancements that had been made since the year 1820 in the fields of science, and within a matter of several months, I was flooded with information from them to indicate the tremendous manner

religion and develop without ourselves the spirit of love and kindness and mercy? Isn't it better to have love at home than a house full of bitterness, quarreling, and broken hearts?

Isn't there room for courtesy and consideration in our homes? Should not a man be as courteous to his wife

after marriage—ten years, twenty years after marriage—as he was during his courting days?

Should we not learn to love our neighbor as ourselves, and is not wife or husband our closest neighbor?

Should not the spirit of prayer, the Spirit of God, pervade our homes instead

of the spirit of bitterness and strife? Ask yourself what spirit is in your home, and ask yourself whose path you wish to follow. Will it be that of Khrushchev, or of Christ?

God give us the wisdom and the courage to be kind, I pray in Jesus' name. Amen.

in which the Spirit of God has rested upon people since the day that Joseph Smith walked into the Sacred Grove.

How tremendously in keeping with his will that such enlightenment upon man should come as the result of a restoration of truth and the very presence of God, but that which man participates in today in a scientific way is only the minute, is only a fragmentary part of the light that has shone into the darkness, that brings to man by divine intervention the truths of the eternal law of salvation, which if appropriated can lead to eternal life in the presence of God.

I have always felt impressed by an article which appeared in one of our Church publications some few years ago that told of a newspaper reporter who left New York to go to Nauvoo, Illinois, in the year 1842, and after spending considerable time there and after meeting the Prophet Joseph Smith, he returned to New York to have published in the New York *Herald* in that year this article concerning Joseph Smith. I quote:

"Joseph Smith is undoubtedly one of the greatest characters of the age. In the present infidel, irreligious, ideological age of the world, some such singular prophet as Joseph Smith is required to preserve the principles of faith and to plant some new germs of civilization that will come to maturity in the years that are ahead, while modern philosophy which believes in nothing but what you can touch is overspreading the Atlantic States in America, Joseph Smith is creating a spiritual system combined also with morals and industry that will change the destiny of the race." (George Q. Cannon, *Life of Joseph Smith*, p. 324.)

Joseph Smith under the direction of God did establish this system; a system of divine truth made possible by divine bestowal from holy messengers and by revelations which provide guidance and direction, and this as revealed to Joseph Smith is for the specific purpose, as referred to in the Doctrine and Covenants, "... that every man might

speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20-23.)

Obedient to the predictions of this day and age and by all of the holy prophets, it is not religious opinion which will cover the earth, nor knowledge from scientific advancement reaching into the hearts of every good man



and woman, but it is faith, leading to the testimony and spiritual conviction of God that is needed, for God is truth and to know him is to know the truth.

Never, I suppose, have there been so many brilliantly intellectual people upon the earth, judged by the known facts of the sciences and of human knowledge, and yet there is a tremendous lack of direction among mankind. Recently, Eric Johnston made the statement that ninety percent of all the scientists who ever lived are living today, and the total accumulation of scientific knowledge is doubling every ten years, and yet there is a tremendous

lack of direction in spiritual things which undoubtedly is contributing to the failure of people to attend churches and to be benefited by the teachings of their own faith.

Recently one of our inquiring thinkers, a noted American mental health leader, Dr. Karl Menninger, made this statement:

"Most people today live without purpose and without significance. They have no articulate philosophy. They do not live within any frame of reference."

It is obvious that the lack of direction lies principally in the failure of people to have a true understanding of God and his purposes. To get this it must come from the expressed will of God through a prophet, yes, a prophet here today upon the earth as the oracle of God, and not from concepts of a musty and deceptive antiquity, nor from a so-called age of reason imposed upon us because of scientific exploration.

Here, my brethren and sisters, is reality. Honest and good men must come to know this, must adjust to it, welcome it, and meet it as a friend and know that it is God's will. And for this reason these young men that President Moyle spoke of, and others with them, go to the ends of the earth to proclaim this great message, that is for the restoring of a knowledge and understanding of God and of the meaning and the purpose of life here upon the earth.

God has spoken to us. Let us listen to his oracles and have unveiled to us the realms of eternal life.

I cannot help saying a few words about the powers of unjust dominion. I have appreciated the remarks of Brother Mark E. Petersen concerning this, but there is an evil force that is contemporary with the powers of righteousness that will bring release and joy to the individual, and we see the power of this unrighteous dominion as it is now being brought to bear upon the peoples of subjected countries. I have witnessed it. I have looked into the faces of those who are being imposed with this force.

"We had the experience in the organi-

zation of the Berlin Stake of placing in the high council of that stake a man who only a few weeks before had been with his wife in East Berlin. Upon a certain day he left East Berlin to go to West Berlin to visit friends, leaving his wife in their home. While he was visiting his friends, the barricade was erected, and he was unable to return to his wife, and she unable to come to him. Yet he accepted this calling and responsibility and said he felt that in the wisdom of God, things would be righted.

But we see here the effects of the unjust and unrighteous dominion upon

the rights of the people.

I shook hands with a brother from East Berlin who had had an accident in his work, that is, I shook his left hand because he came to the Berlin Stake conference with an amputation of his right hand, and for this reason and this reason alone, he and his wife and his two children were in West Berlin caring for this injury, as I shook his hand he said, "I would gladly give even the other hand, if that had been necessary, to place my family and myself here under the protective custody of this part of Berlin."

I bear testimony, my brethren and

sisters, to the power of the gospel of Jesus Christ in the lives of people, that it brings release to them, that it brings inward joy and peace, and I pray that the powers of righteousness will continue in the earth that the great work that is occurring in these ancient lands of Europe and in lands all over the world, may continue, that righteous men and women by the thousands may listen to the call of the gospel and come in and be numbered among the children of our Heavenly Father, and I bear my testimony to you of the truth of this message in the name of Jesus Christ. Amen.

*Saturday Afternoon Session,
September 30, 1961*

"WHOM I LOVE I ALSO CHASTEN"

William J. Critchlow, Jr.
Assistant to the Council of the Twelve

Forty-two hundred years ago or thereabout, there arrived upon this American continent a company of people under the leadership of one Jared and his brother. They came out of the valley of Mesopotamia where the Tower of Babel was under construction. Our Lord initiated and prospered them in their migration, and upon arrival, he "swore unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them." (Ether 2:8.)

Sixteen hundred years later, our Lord initiated and prospered another migration of people to this continent. They fled from Jerusalem to escape a Babylonian conquest. Upon arrival the Lord counseled them through his Prophet Lehi, their leader, as follows:

"... Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence." (2 Nephi 1:20.)

Four hundred years later, these people of Lehi discovered a colony of people who had also fled from Jerusalem to escape the Babylonians, about 600 BC. Mulek, son of the Jewish King Zedekiah, was a royal member of this fleeing party. The people of Lehi and the newly

discovered people of Mulek united and dwelt together, and to them the Lord repeated his promise and warning. His prophet, King Benjamin, uttered it from a tower:

"... he [our Lord] has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye keep his commandments he doth bless and prosper you." (Mosiah 2:22.)

These promises and warnings to the people of Jared, Lehi, and Mulek were directed to and for the benefit of the people who lived in the days of those prophets who gave them utterance; in other words, they were for local consumption. They were also engraved on metal plates, which the prophets preserved for the benefit of rising generations. When our Lord's prophet, Mormon, abridged those records about 324 AD, the great Jaredite nation, once numerous, prosperous, and cultured, had become extinct. They failed to heed the warning and were "swept off when the fulness of his wrath" came upon them (Ether 2:9); they had "ripened in iniquity." The great Nephite nation, at one time the more righteous of Lehi's descendants, had also "ripened in iniquity" and had similarly become extinct. Our Lord again had kept his promise: "They shall be swept off when the fulness of his wrath shall come upon them." (*Idem.*)

In the destruction of these unrighteous people, our Lord preserved the records containing his promises and warnings. He had them hid up, then 1,400 years later he had them brought forth to warn the inhabitants of this land that they also must keep his commandments, lest they be "swept off when the fulness of his wrath ... come upon them." Obviously, Mormon's abridgment was written to us. The title page of the

abridgment, known as the Book of Mormon, says it was "Written to . . . the . . . Gentile—Written by way of commandment . . . Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth . . . in due time by way of the Gentile." Incidentally, may I add, the title page is a part of the abridgment and not the composition of Joseph Smith. (DHC 1:71.)

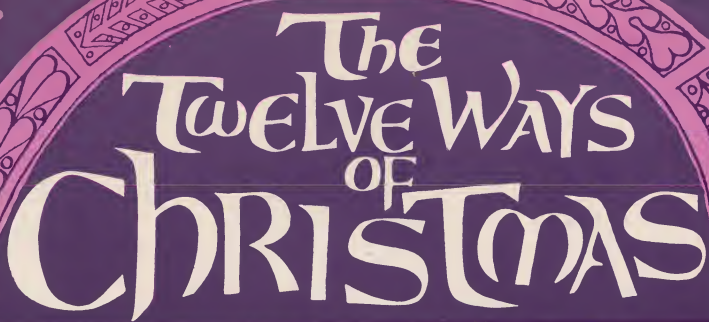
The great Prophet Moroni, son of Mormon, hid up the records, but before doing so he added a terse warning all his own—and he specifically directed it to those into whose hands the records would subsequently come. He called them Gentiles.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done." (Ether 2:11.)

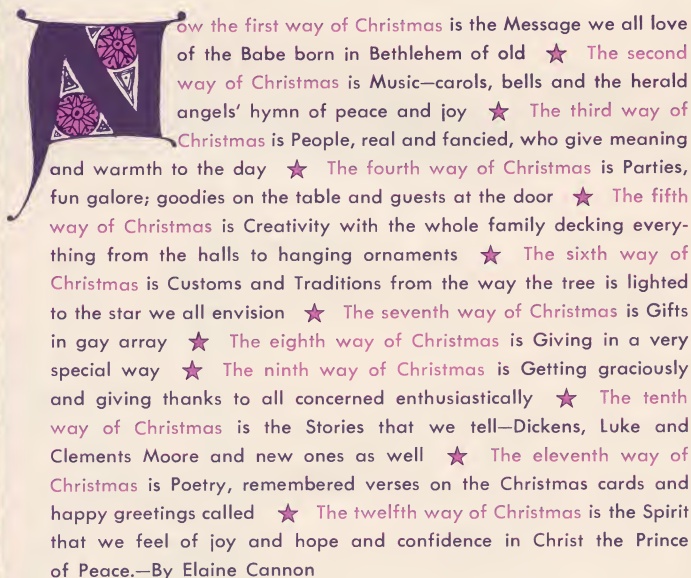
Who are the gentiles of whom this prophet spoke? President Joseph Fielding Smith said: "... We are of the Gentiles! By this I mean that the Latter-day Saints have come to their blessings through the Gentile nations. President Brigham Young . . . said that Joseph Smith was a pure Ephraimite. This is true, yet Joseph came also of Gentile lineage. So do most all members of the Church." (*The Way to Perfection*, p. 140.)

The prophecies which I have quoted—"written to the Lamanites . . . and also to Jew and Gentile"—are repeated in greater or lesser detail thirty-eight times in the Book of Mormon. Count them as you read it. One student did and came up with that total, thirty-eight. Surely, they constitute one of the great messages of that book.

Three times within the past year or



The Twelve Ways OF CHRISTMAS



Now the first way of Christmas is the Message we all love of the Babe born in Bethlehem of old ★ The second way of Christmas is Music—carols, bells and the herald angels' hymn of peace and joy ★ The third way of Christmas is People, real and fancied, who give meaning and warmth to the day ★ The fourth way of Christmas is Parties, fun galore; goodies on the table and guests at the door ★ The fifth way of Christmas is Creativity with the whole family decking everything from the halls to hanging ornaments ★ The sixth way of Christmas is Customs and Traditions from the way the tree is lighted to the star we all envision ★ The seventh way of Christmas is Gifts in gay array ★ The eighth way of Christmas is Giving in a very special way ★ The ninth way of Christmas is Getting graciously and giving thanks to all concerned enthusiastically ★ The tenth way of Christmas is the Stories that we tell—Dickens, Luke and Clements Moore and new ones as well ★ The eleventh way of Christmas is Poetry, remembered verses on the Christmas cards and happy greetings called ★ The twelfth way of Christmas is the Spirit that we feel of joy and hope and confidence in Christ the Prince of Peace.—By Elaine Cannon



THE ERA OF YOUTH

DECEMBER 1961

MARION D. HANKS, EDITOR

ELAINE CANNON, ASSOCIATE EDITOR



HERE MAY BE WAR BETWEEN YOUR COUNTRY AND MY COUNTRY. BETWEEN YOU AND ME THERE WILL BE PEACE. Kagawa

It is said the greatest of all miracles was the change that occurred in the lives of those who were touched by Jesus. Think of Peter, and Paul, and Magdalene, and others—many—since. * * * Is it an extension of that miracle?—or a greater miracle still?—that those who have been transformed by the Master's hand can themselves transmit the marvelous gift to others? * * * There are wonderful thoughts to think at Christmas, important feelings to experience, choice gifts to give in the name of Christ.

The beggar could be pitied, and permitted his pitiful begging. He had never walked; he had been lame all his life. Every day he was carried to the temple gate where he could plead for alms from those who entered the sacred building. * * * One day, soon after the death and resurrection of Jesus and the glorious manifestation of the Spirit at Pentecost, Peter and John passed by the cripple on their way into the temple. He asked them for money. Peter looked at him with compassion and love, and the man, seeing this, expected a generous gift. Peter said to him, "Look on us." * * * Then, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." * * * "Then he took him by the right hand, and lifted him up. . . * * * "And he, leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

* * * There are gifts we can give, through Jesus, and by the power he has given us, marvelous gifts of spiritual strength and sympathy and love. * * * And not the least of these is to stretch forth our hand to our brother and lift him up.

By Marion D. Hanks



The second way of

CHRISTMAS IS MUSIC

Christmas means music. And Christmas music has a thousand voices. Have you heard them? Have you joined those who make Christmas merrier, happier and holier by the magic of music? Christmas music is for singing, for playing and sometimes for meaningful, attentive listening. What are these voices of Christmas music? I remember some of them, do you? * * * I remember singing "Away in a Manger" with other children my age, on a Sunday School Christmas program, and in spite of the fright of being in front of the whole congregation, the words * * * "Asleep, Asleep, Asleep, Asleep * * * Asleep, the Savior in a stall; * * * Asleep, Asleep, Asleep, Asleep * * * Asleep, the Lord of All," gave me one of my first vivid and permanent recognitions of Jesus, as the Lord and Savior.



I recall caroling with fellow members of our high school a Cappella choir as we circulated through town in a cold school bus. This occasion of participation gave a new lustre to Christmas. What a Christmas joy to perform in the college orchestra's re-creation of Handel's mighty

masterpiece "THE MESSIAH" with its monumental adoration of the "Lord of Lords" and "King of Kings!" * * * And there was the Christmas during the war in warm, green Hawaii when singing old carols with Saints and servicemen brought the spirit of home to us. And a contrasting one, years later when I paused to drink in carols peeled from a carillon bell tower over a motionless, snow-covered campus. I have nostalgic memories, too, of friends and family gathered about piano or fireplace singing the holy songs on Christmas Eve.

Christmas music at any of these times, whether we sing, play or listen with attuned hearts, has the power to reach into our souls and communicate in a very special way the wonder and truth of the birth of Jesus, who is our Savior. Whenever I think of this power of Christmas music to so touch us, I think perhaps our Heavenly Father may have felt similarly, as he sent unto humble shepherds on the first Christmas, a choir of angels, to touch them in the unique way that only music can, as the heavenly host announced in what must have been indescribable beauty: * * * "Glory to God in the Highest, and on Earth, peace, Goodwill to Men!" * * * Then as now, Christmas means music. Latter-day Saint young people will find new joy and meaning in Christmas as music becomes more a part of this happy season for us all. * * *

By Crawford Gates

The third way of

CHRISTMAS IS PEOPLE

The old and the young, the real and the fancied, those yet with us and those who have gone. * * * The people of Christmas are much the same throughout all ages . . .

Youthful carolers bringing joyful Christmas music to the aged and infirm in their hospital beds . . . and . . .

A glorious heavenly choir announcing wondrous news to startled shepherds in the fields.

A weary delivery boy hurrying home after work on Christmas Eve to meet with friends and family . . . and . . .

Anxious shepherds hastening after a brilliant star, fearful of missing the wonderful Child whose birth they have so long awaited.

An excited youth oh-so-carefully putting the final touches on a sweater knit for Mom or bookends made especially for Dad's office . . . or . . .

Solemn wise men bringing their rare and costly gifts to the newly born Prince of Peace.

Mom and Dad, after wrapping packages late Christmas Eve, looking in on their sleeping family and then kneeling together to thank God for such wonderful children . . .

Joseph and Mary by the side of a manger, humbled and grateful for the incomparable blessing God has brought into their lives.

Tiny Tim, high on the shoulder of Bob Cratchet, wishing to all the world, "God Bless Us, every one!" . . . and . . .

The remarkable infant Jesus, wrapped in swaddling clothes and lying in a manger.

People indeed are Christmas. Without them the holiday would be empty and soon forgotten.

By Fielding Nelson



The fourth way of Christmas is

PARTIES

It's mistletoe time again and just to make sure you don't wake up some morning and find that Santa has come and gone and you've done nothing about the celebration, make some plans to have more fun than you can stuff a stocking with.

Come trim the tree. Invite friends to a tree-trimming party with each one playing Santa by hanging his share of tinsel and bright ornaments on the tree. Have the bare tree standing when guests arrive and trimmings ready to be dusted (by girls) and strung up (by boys). When the boughs are laden, bring out box lunches disguised as yule packages and loaded with turkey sandwiches, baked beans, fruitcake, and a fat gingerbread man as a bottom-of-the-box surprise. Eat and sing by firelight and tree light, and the nostalgia of Christmas will fill the room. *** **Progressive Party.** Everyone's home is at its best at Christmas. Why not share the beauty and gaiety of several on party night during the holidays? Walk

PARTIES

and sing as you go with appetizer, salad, main course, dessert, and dancing enjoyed at different homes. Host at each stop should provide some kind of special entertainment. Might be records—a new Christmas one, or perhaps a stirring spiritual message from a modern apostle. Could be a poetic (but humorous) toast to each guest. Or perhaps a "white elephant" exchange at another home or a recital of who was spending Christmas where five years ago.

Uhe more the merrier. What's more fun than all outdoors? Why a winter picnic, of course. An armload of firewood, plus this and that for outdoor cookery can turn an afternoon of ice-skating or tobogganing into a winter picnic. Take along a transistor radio for skating to music and a broom to dust off country ice. When the athletics are over, build a fire for roasting kabobs or hot dogs, marshmallows, and apples. *** by Monroe and Shirley Paxman

The fifth way of

CHRISTMAS IS CREATING

MAKE your own Christmas cards. Use ideas from last year's cards, or dream up something all your own. Stencil, hand print, or take them to a printer. Draw, paint, or go to work with glue, felt, buttons, rhinestones, and sequins. Fashion lace and net into quaint Christmas trees, little houses, or elves. Miniature candy canes make a card good enough to eat.

GIVE a personal touch to the gifts you give. Sew decorative beading on the gloves for Mom. For school chums, fill empty shampoo bottles with pink bubble bath, paint and jewel the lids. Initial the bottles, or if you're artistic, paint flowers. Package the cookies you baked for Grandma in a box as gay as the cookies. Glue pine cones and nuts on the lid, spray gold, and while still wet, sprinkle on some glitter.






HELP younger ones make Christmas tree decorations. Pin velvet ribbon and jewels almost solid on large styrofoam balls. Cut an oval from a blown egg shell . . . make a scene inside . . . paint and jewel and hang on the tree. String popcorn already dipped in pink syrup. Make imaginative Christmas stockings for every member of the family . . . felt or flannel . . . with names on each. And don't miss the fun of an old-fashioned gingerbread house loaded with candies and dripping with thick icing.



CREATE your family's door piece. Wreaths of Oregon Grape, gold-sprayed, resemble holly. A basket or a toy trumpet, a St. Nicholas hat or huge candle holder are festive holders for less formal green arrangements. Tie the entire door with red florists ribbon and spear the bow with paper candy-cane. * * *


by Carolyn Nelson



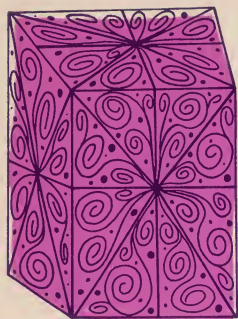
Know what traditions are? Webster says, "The handing down of customs from one generation to another." * * * Sounds great! Let's hand some Christmas customs down to our coming generation. * * * For instance . . . why do we use candles at Christmas time? They signify that Christ is the light of the world. Gather the family together and make candles. Just melt wax and pour in fancy bottles. Insert a heavy string wick while still soft. How about Christmas greenery? It's used at Yuletide, to symbolize enduring life. Make

TRADITIONS

wreaths by securing evergreens to wire frames. Add a red bow and hang on your front door or above the mantle. * * * The Christmas feast signifies plenty throughout the coming year. Learn Mom's favorite plumb pudding recipe while helping her with the holiday cooking. * * * Let's take Carols . . . a custom since the 14th century. Strictly ancient, but still heartwarming. Gather friends and go caroling around the neighborhood. * * * These traditions passed on, may be the beginning of a real "Peace on Earth." * * * by Shirley Thulin



The seventh way of Christmas is

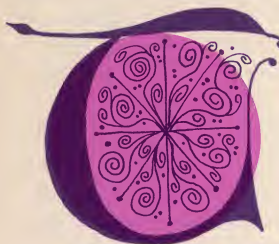


GIFTS

Let friendship and the sheer pleasure of giving be your guides to gift selection this season. Have fun with gifts by being creative in your thinking and planning. Remember, a gift made by you is twice as special at Christmas. Try making many of them. Prowl the novelty shops for the rest. You'll come up triumphant with memorable tokens at a price you can properly afford. •••• Stuffed toys . . . A calico giraffe on the bed is worth two in the zoo to tots and teens alike. •••• Tile tricks . . . Stain oversize wood blocks and decorate them with mosaic tile for a pair of hand-some bookends. Find an unusual stone or marble chip and mount it on a tile square for a paper weight. A flower pot or tumbler decorated with mosaic designs and filled with pencils is a helpful desk accessory for student friends. •••• Pin-up props . . . Create gay places for programs, clippings, souvenirs, snapshots. Try fishnet draped over driftwood . . . a square of dark cork with "Merry Christmas" spelled out in colored tacks . . . a mobile from wire hangers sprayed and tied with colorful yarn ribbons. ••• Pretty and practical . . . sweater boxes or bags, pin jars, curler carriers, golf club mits, record holders and food treats filling a basket for later use as a dresser-top catch all are nice to have, fun to make from odds and ends about the house.

GIFTS * GIVING * GETTING

The eighth way of Christmas is



GIVING

It wouldn't be Christmas •••• Without the giving of gifts and all the wondering and planning and writing of lists and the making and fixing and shopping and hiding of packages that are part of the holiday preparations. ••• It wouldn't be Christmas ••• Without the wrapping and writing, the trimming and tying, usually in hushed secrecy behind closed doors while we savor the delight we hope our gifts will bring. •••• It wouldn't be Christmas •••• If we didn't sacrifice a little and go without some longed-for thing in order to have something more to give. ••• And yet, if for the sake of show or to keep up with, or outdo some one else, you give more than you can well afford, or if you give from any motive less than love and friendship, your giving becomes a burden, not a pleasure, and is a mockery of the true spirit of Christmas. •••• The just-right gift must be sincerely given for as Shakespeare wrote in Hamlet, "To the noble mind, rich gifts wax poor when givers prove unkind." •••• It wouldn't be Christmas If we didn't add to our list each year, the names of some from whom we expect no gift in return, toward whom we feel no debt nor duty, to whom we give merely because of our great need to share and our overflowing gratitude for the wondrous gifts of life and love. •••• And the just-right gift may not even be a tangible thing that can be put in a box or dressed with tissue and tinsel. Often the most perfect gift is some kind and helpful act, some thoughtful word, something so small and yet so large as an encouraging smile. The gift of what ever kind is but the messenger chosen to carry the assurance, "Someone cares very much for you." ••••



The ninth way of Christmas is

GETTING It wouldn't be Christmas ••• Without the expectancy, the tantalizing hard-to-wait feeling, the counting of the days. ••• Some people think we start too early, work too hard, prepare too much for Christmas, and no doubt we sometimes do, but surely the mounting anticipation is a meaningful part of this joyful season. **It wouldn't be Christmas**—Without the excitement of the long awaited moment when the gifts are given and the wrappings all come off. ••• (—and oh, how blessed it is to receive them, one and all, large or small with a warm and understanding heart.)

For even at Christmas ••• sad to say, a few hurts and heart aches are scattered without intent. It dims the day if those who gave us gifts see that their selections failed to please. We wouldn't say these words, of course, but thoughts might show. •••• "It's nice but—(not my color, style or choice) I must exchange it." ••• "It's freakish, but I'll find some use for it—I hope!" •••• "It's less than I gave him. I think he's mean." ••• "It's more than I expected; I'm embarrassed, I must figure out some way to pay her back" ••• For some it's harder to receive than give. It may be because they place too great a value on independence. Or perhaps they haven't yet learned the happy art of gracious acceptance; of appreciating the giving and the giver, with the gift; of play-acting, if necessary, to avoid spoiling the moment; of showing their enjoyment through the use made of the thing received; of expressing thanks not just formally and once as a duty to be done with, but remembering again and often to express the continuing gratitude they feel.

Receiving crowns the giving, and the lustre of the finest gift is tarnished if received in a spirit that casts a shadow on the generosity of the giver. The value of the humblest gift is enhanced if received with unfeigned happiness and thanks. ••• Truly, it wouldn't be Christmas •••• Without the gifts and the giving, for these symbolize our Savior's priceless gift to us. ••• And the just-right gift may be large or small, an object or an act, but must be given in love and received with joy. ••••

by Angelyn Wadley



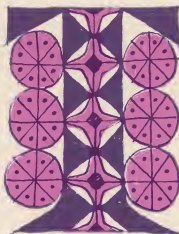
The tenth way of Christmas is the Stories that we tell

AN OYSTER IN YOUR STEW

The red and green lights around the rink cast colored spectra on the ice and the big Christmas tree by the fire tinkled with a hundred tiny bells. How good things could be—if only Spence could feel the spirit as she did and loosen up. But there they were edging their way along next to the guard rail, Spence's arm board-straight around her waist. If only he'd pull her close enough so that she'd feel they were at least on the same ice together! ♥♥ Oh, why did she have to fall for a bashful one? ♥♥ But then, it was amazing enough just to be out with him, this cool Spence who dated about once every six months, while half the girls in school wondered why their wives weren't working. She'd nearly panicked when he'd called her. And he wouldn't have then if it hadn't been for his friends. They'd put together this Christmas skating thing and had practically dialed the number for him to get a date. Now they were here, he was acting embarrassed and awkward because he wasn't the world's greatest skater. He was everything else that counted! How could she tell him that she thought he was great—that she couldn't care less that others could skate and he couldn't? They edged toward the rail again, Spence miles away in arm and mind. The whole night was going to be horrible. ♥♥ Then Judy remembered. Tomorrow was Christmas Eve. There was the family party, for special guests only. And there was no one as special as Spence. Why not ask him? Of course, he'd never really asked her out before—but then he never asked anyone else either. She'd seen him drive past her house a time or two and he did stop and talk to her in the halls. Well, why not ask him? What could she lose? Things couldn't be more grim even if he said no. ♥♥ "Uh, Spence," she started, "my family . . . well, every Christmas Eve we have . . . I mean, well, there's this party. Everybody—my mother's family, aunts, uncles, cousins, dates . . . we all have an oyster stew." ♥♥ Spence looked down at her from way up there in his six-foot-four world and she felt all tight inside. She knew he'd never come—it would scare him to death. But she was in it now and blurted, "I know you might think oyster stew sounds pretty awful, but it isn't really. I mean none of those jiggling grey things. Mother fries them first and they're kind of brown and juicy. The boys fix a cheese board—all kinds of crazy cheeses and crackers—and the little kids put on a play; we all sing carols; and well, anyhow, I wondered if you'd like to come." * * * Spence's brown eyes met her blue ones, and he looked kind of different. Suddenly he smiled, and his eyes danced. ♥♥ "You mean you want me to come to your family party, Judy?" ♥♥ Want him to come! ♥♥ "You could even have your stew without oysters," she promised. * * * "I've never tasted oysters," he grinned, "but my family does this same sort of thing on the Fourth of July—a real clam bake. And if I can down a clam, boy, bring on the oysters!" He paused a moment and then added, "Besides, the company helps!" ♥♥ Suddenly he tightened his arm and guided her back to the circle of skaters, confidently. Judy's heart swelled with the misty aura of Christmas . . . the lights, the tree, the fire, the carols on the loud-speaker, the crisp air—and this new smiling Spence. Merry Christmas to all, indeed! She nestled under Spence's shoulder and thought, "How nice to be an oyster in your stew!" ♥♥ by Emma Lou W. Thayne



The eleventh way of Christmas is Poetry



was the night before Christmas
and our freshman "mouse"
Had searched every corner
and nook in the house.
But she strictly avoided thus
failed to look into
The ironing basket and places
akin to.

Yule chimes from the hi fi,
pine scent from the tree
Were touches of Christmas our
teen failed to see

As she glanced in the mirror, checked her "ratted" hair
While visions of boy friends danced 'round through the air.

Now I in my muu muu and dad in his clods
Had just braced ourselves for the coming of "rods,"
When out in the drive, there arose such a clatter
(We hastily hid the sliced cold turkey platter.)
Away to the window we flew like a flash,
Tore open the shutters (They cost us some cash!)
When what to our wondering eyes should appear
But a miniature sports car, loaded way up to here.
Out passengers tumbled from left and from right.
We counted the number, the moon was so bright.
Teens shouted and pointed at our house and said,
"Well, now that WE'RE here, things won't look so dead!"
More rapid than rockets on us they descended
(We knew that the peace of the evening had ended.)
They ran through the house; they opened each door;
While parkas were dropped on a chair or the floor.
The girls were excited . . . "We're so glad you came,
We'll just have a ball," then they called each by name.
Pink cheeks and bright eyes . . . these youngsters were
jolly.

We brought out the turkey, for we knew 'twould be folly
To think we could serve on the morrow the platter
When now was the time that food really did matter.
We brought out the trimmings and all of the fixin's.
They went right to work like Donders and Vixens.
Their voices they softened when once they'd been fed,
And they gave us to know we had nothing to dread.
They played some jazz records, and we heard the beat
And prancing and dancing of all of their feet.
Then a log on the fire, a strum on guitar
They sang of far lands and the first Christmas star.
They sang, and their voices rang out loud and clear.
We were glad they had come. They were pleasant to
hear.
They sang as they finished the last Christmas food.
They sang as they donned their coats . . . still in the
mood.

They sang, and they shouted as they drove out of sight,
"Merry Christmas to all and to all a good night."

By Helen Brandley Wiscomb (and others)





MEMORIES:

I HEARD THE BELLS ON CHRISTMAS DAY

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat,
Of "Peace on earth, good will to men!"

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song,
Of "Peace on earth, good will to men!"

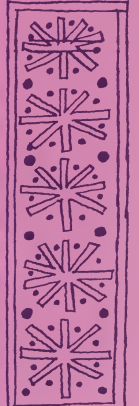
And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong
And mocks the song
Of peace on earth, good will to men!"



When pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail,
The right prevail
With peace on earth, good will to men!"

Till ringing, singing on its way,
The world revolved from night to day,—
A voice, a chime,
A chant sublime,
Of "Peace on earth, good will to men!"

by Henry Wadsworth Longfellow



so, I visited in stakes where I found the memberships fasting and praying for moisture. And three times before I left those stakes I saw their prayers answered. I must tell you about one of those visits.

I found the members fasting with special prayers—Saturday noon until Sunday noon—for much needed storms.

Arising Sunday morning, after our Saturday prayers, we were cheered by a beautiful light covering of snow. It continued to snow throughout the morning. When we recessed for lunch, the lawns around the meeting place were brilliant; several inches of heavy wet snow blanketed them. Departing in the late afternoon, I said to the stake president: "Our prayers are answered."

"Yes," he replied, "but Elder Critchlow, we need so much more!"

"How much more do you deserve?" I asked. My reply puzzled him—his silence invited me to explain:

"At noon," I began, "when we recessed the conference, nearly all of the congregation departed for their homes, where I suppose they broke their fast. Many failed to return to the afternoon session—because of the storm. Well, it may have been because I was the afternoon speaker. Nevertheless, they should have returned. I'm sure the storm didn't dampen their spirits—it must have lifted them—their prayers were answered."

The stake president was disappointed with the attendance. I think Heavenly Father was, too, and I think he cut his blessing short—at least the storm clouds rolled on and away and a bright, hot afternoon sun quickly erased most of the evidence of his blessing. Maybe he gave them all they deserved. "Only fifteen percent of your stake membership returned to the afternoon meeting," I said, "and I have noted in your reports that:

"—only.....% of your members are on the tithing records.

"—only.....% of your members attend Sacrament meetings.

"—only.....% of your men attend priesthood meetings.

"—only.....% of your boys attend their meetings.

"—only.....% of your girls attend their meetings.

"—only.....% of your sisters attend Relief Society meetings.

"—only.....% of your boys and girls are married in the temple.

"—only.....% of your members receive ward teaching visits.

So much for blanks and percentages. These are enough. For obvious reasons I left the percentages blank; no need to herald our failings to the world; no need to herald one stake's failings to another; each has its own. Let each insert its own percentages, they will differ only in degree. The failings are a common fault.

Brigham Young had something to say about percentages:

"... while six-tenths or three-fourths of this people will keep the commandments of God, the curse and judgments of the Almighty will never come upon them, though we will have the trials of various kinds, and the elements to contend with." (JD 10:335-6.)

We live in a wicked world like unto Babylon of old. Our latter-day prophets, like the prophets of old, have cried, "Come out, come out of Babylon." To come out physically presents a problem, but spiritually it is possible, and spiritually we must come out if we are to prosper in the land.

PINE ON THE CREST

BY ETHEL JACOBSON

*Stubbornly the ancient pine
Lifts a tousled head
Above the mountain's craggy pine
Where ageless snows are spread.*

*Crumbling granite feeds the root
Thirsting, thrusting down.
Rowdy gales cavort and hoot,
Tonsuring its crown.*

*Yet scarred by swift, bright scimitars
Of sleet, the pine clings tight,
To rear against tomorrow's stars
A Jewel Tree of white.*

We come out spiritually when we pay honestly our tithes and offerings. We come out spiritually when we attend to our priesthood duties and attend our priesthood, Sacrament, and stake conference meetings. These the members of the Church have been commanded to attend.

Once in the dim, distant past, our Father's children turned from him. Has it been so long that we have forgotten how, at that time, he cleansed the earth of wickedness with a flood? Has it been so long that we have forgotten the warning: "And as it was in the days of Noe, so shall it be also in the days of the Son of man?" (Luke 17:26.) Have we forgotten how God spared a city of righteous people, Enoch's people by translating them before the flood?

In the great holocaust to come, the earth will again be cleansed of wickedness as it was in the days of Noah, and God may spare again a righteous people, "if six-tenths or three-fourths of this people will keep the commandments of God."

What are the commandments God would have us keep? Three serve the subject of my theme. He has instructed us:

1. to attend stake conference.
2. to attend Sacrament meetings.
3. the priesthood bearers to attend their priesthood meetings.

In the process of abridging the Nephite records, the great Prophet Mormon paused to meditate on our Lord's ministry of nearly 1,000 years over the early inhabitants of this continent, and he expressed his reflections in an "editorial" which he inserted in his abridgment. He wrote:

"And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

"Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

"And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him." (Helaman 12:1-3.)

God loves us. He doesn't always love the things we do.

"As many as I love, I rebuke and chasten: . . ." (Rev. 3:19.)

"Verily, thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with chastisement I prepare a way for their deliverance in all things. . . ." (D&C 95:1.)

Perhaps, the elements may be a little kinder next year if we remember him.

Perhaps we'll be a little more deserving next year if we remember him. I so hope. I so pray. I leave you my testimony: God lives and loves us. He answers prayers, in the name of Jesus Christ. Amen.

SEEK THE SPIRIT

*Marion G. Romney
of the Council of the Twelve*

My brothers and sisters, I welcome wholeheartedly into the councils of the Church the brethren who have been called to service this day. With equal feeling, I express my appreciation for the services of those who are retiring.

I would like to say a further word or two to Brother Buehner and Bishop Wirthlin. I first came to know Brother Buehner in the early days of the welfare program. He was then president of Granite Stake. He rose immediately to meet the challenges of that program. While some others were dragging their feet, he did a tremendous work in it, and he has been carrying on ever since. He knows how we love him.

More than thirty-five years ago, Bishop Wirthlin and I served together in a seventies quorum. We loved him then. We loved him later when he became bishop of the ward in which we lived. Our love increased when he became president of Bonneville Stake. I apologize for the bad time I gave him while I was a bishop, and he was president of the stake. We loved him when he came into the Presiding Bishopric, and we still do. Joseph, we love you now more than we ever did. The Lord loves you. May his peace be with you.

While President McKay was talking yesterday, these lines, written by William Cowper, came to mind. In them I have substituted "faithful" for "fearful":

"Ye 'faithful' Saints, fresh courage take;

The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Since he spoke, I have been thinking about the great challenge of peace and hope which the President gave us at the close of his opening address. It is my opinion that the Latter-day Saints, because of the knowledge they have received in the revelations, are better prepared to meet the perplexities of our times than any other people. We know more about the difficulties which are coming, and we have the key to their solution.

I suppose that most people have a tendency to interpret their own experiences and world affairs in the light of certain standards which have become fixed in their thinking. The fact that the Lord Almighty will take care of his people during these latter days of stress and trial became fixed in my mind very early.

As a child I lived in a land torn by a devastating revolution. As the contending forces pursued each other back and forth through the country, I became greatly disturbed and agitated. Well do I remember when word came that the rebels were marching on Chihuahua City from Ciudad Juarez to the north and that the Federals were marching on the same city from Torreon on the south. My distress turned to fright—in fact, to terror—when they met at Casas Grandes, just ten miles away, and the shooting began. Some of our more adventuresome young men climbed to the top of the Montezuma Mountain where, through field glasses, they could watch the fighting.

Through those stirring and never-forgotten childhood experiences it was difficult for me to understand this doctrine of peace in one's heart while there was war in the land. But even then, my fears were tempered somewhat as I saw and listened to my sainted mother lull her babies to sleep. The words of the songs she sang comforted me. Some of them have been ringing in my mind through all the years of the intervening half century—these, for example, from

"Guide Us, O Thou Great Jehovah":
"When the earth begins to tremble,
Bid our fearful thoughts be still;

When thy judgments spread destruction,

Keep us safe on Zion's hill."

And these from Parley P. Pratt:

"Come, O thou King of kings!
We've waited long for thee,
With healing in thy wings
To set thy people free;

"Come, make an end to sin
And cleanse the earth by fire."

And from W. W. Phelps:

"In faith we'll rely on the arm of
Jehovah

To guide through these last days of
trouble and gloom;

And after the scourges and harvest are
over,

We'll rise with the just when the
Savior doth come."

As the years passed and I became acquainted with a little with the scriptures, I learned that the brethren who had written these beautiful lines of hope and courage had learned from the revelations that the Lord would take care

of his Saints through the calamities which he foresaw and foretold. Nephi, speaking of our days, said:

"For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

"Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire." (1 Nephi 22:16-17.)

When the Lord gave by revelation the preface to the Doctrine and Covenants, he said that he was willing to make the things he had revealed known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:34-36.)

Jesus himself previewed our times and the days to follow. As he stood before his disciples on the Mount of Olives, they asked him concerning the destruction of Jerusalem and the signs of his second coming. Replying, he told them that this people (the generation among whom he lived) shall be destroyed and scattered among all nations . . .

"But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, . . .

"And the love of men shall wax cold, and iniquity shall abound.

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

"But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

"And in that generation shall the times of the Gentiles be fulfilled.

"And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

"But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another." (*Ibid.*, 45:25-33; Italics added.)

I am convinced that if we have the peace in our hearts the brethren have been talking about, we must learn how to preserve it in our hearts in the midst of trouble and trial. I know that if we lived the gospel, we would not have war. We would have peace if enough people lived the gospel, but for my single self I do not expect them to do so. I do not expect enough people to repent to spare the world from serious trouble, and I think the scriptures sustain this conclusion. But I return to the Savior's words. When he had made the above quoted statement to his disciples, he saw that they were troubled, and he said to them:

"... Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled. . . .

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in heavens above, and in the earth beneath.

"And they shall behold blood, and fire, and vapors of smoke.

"And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

"And the remnant shall be gathered unto this place [Jerusalem];

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off. . . ."

And here is the key.

"And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived . . . shall not be hewn down and cast into the fire, but shall abide the day." (*Ibid.*, 45:35, 39-44, 56-57.)

"*They that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived.*" I think we are not safe because we say we intend to do what's right. I think the people who are safe are those who have taken the Holy Spirit for their guide and *have not been deceived*. These are they who shall

not be hewn down and cast into the fire, but shall abide the day.

"The earth shall be given unto them for an inheritance." This earth isn't going to be inherited by our enemies.

"The earth shall be given unto them [who have 'taken the Holy Spirit for their guide, and have not been deceived'] for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (*Ibid.*, 45:58-59.)

Now I think the Savior was talking about the Holy Ghost when he said, "those who have taken the Holy Spirit for their guide." (*Idem.*) The Holy



Ghost is the spirit of truth. To have the Holy Spirit with us as he speaks of it here, and as I have now said what I think it means, is to be guided by revelation from heaven. I know that such guidance can be had.

When the Prophet Joseph Smith went to Washington—I believe it was in 1839—with Elias Higbee, he had conferences with many of the statesmen there—and many of the politicians also. He had conferences with the President of the United States. In one of them Mr. Van Buren asked:

"... wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost. . . ." (*History of the Church*, vol. IV, p. 42.)

Now, we have the Holy Ghost.

Every one of us who are members of the Church has had hands laid upon our heads, and we have been given, as far as ordinance can give it, the gift of the Holy Ghost. But, as I remember, when I was confirmed, the Holy Ghost was not directed to come to me; I was directed to "Receive the Holy Ghost." If I receive the Holy Ghost and follow his guidance, I will be among those who are protected and carried through these troubled times. And so will you, and so will every other soul who lives under his direction.

Now, my brothers and sisters, we need to seek that Spirit. We need to realize that it is a real guide. The Lord has given us several tests by which we may know when we have that Spirit.

By revelation through the Prophet Joseph, the Lord revealed to Oliver Cowdery a very simple test. Oliver was complaining because the Lord had withdrawn from him the gift to translate the Book of Mormon records. The Lord said to him:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought. . . ." (D&C 9:6-9.)

Now, I tell you that you can make every decision in your life correctly if you can learn to follow the guidance of the Holy Spirit. This you can do if you will discipline yourself to yield your own feelings to the promptings of the Spirit. Study your problems and prayerfully make a decision. Then take that decision and say to him, in a simple, honest supplication, "Father, I want to make the right decision. I want to do the right thing. This is what I think I should do; let me know if it is the right course." Doing this, you can get the burning in your bosom, if your decision is right. If you do not get the burning, then change your decision and submit a new one. When you learn to walk by the Spirit, you never need to make a mistake. I know what it is to have this burning witness. I know also that there are other manifestations of guidance by the Spirit.

I know, for example, what Enos was talking about when he said, "... the voice of the Lord came into my mind again. . . ." He did not say it came into his ear, but that it "came into my mind again, saying. . . ." He had been

asking the Lord to bless his brethren, the Nephites, as everyone who gets the Spirit asks the Lord to bless his brethren and his fellow men. "... the voice of the Lord came into my mind again, saying:"—and what the voice said is most important—"I will visit thy brethren according to their diligence in keeping my commandments." (See Enos 10.)

I must terminate these remarks. But I know what that voice is like, because I have had it come into my mind and give me names when I have had to select stake presidents. There is

nothing mysterious about it to people who learn to be guided by the Spirit. The voice of the Lord has come into my mind, in sentences, in answer to prayer.

Now I know, brothers and sisters, that we can be guided by the Spirit. I counsel you to seek more diligently through earnest prayer the guidance of the Spirit. Learn to live your lives by the guidance of the Spirit.

I think every Latter-day Saint ought to go on his knees night and morning in secret prayer. This is in addition to family prayer, which we should also

have night and morning. I grew up in a home where we had family prayers every night and morning. A good time to have the morning family prayer is just before the morning meal. And a good time for the evening prayer is just before the evening meal. That is the way it was done in my father's home.

In my wife's father's home prayer was just before the morning meal and just before the family went to bed. When my wife and I were married, we decided that I would make all the major decisions and she would make all

ALLEGIANCE TO THE CHURCH

Thorpe B. Isaacson

Assistant to the Council of the Twelve

President McKay, President Moyle, President Brown, President Smith, my beloved brethren of the General Authorities, brothers and sisters: I had prepared a talk that I thought would be fitting on the subject of fasting, fast offerings, and fast day, but I feel today that it would not be appropriate. I would therefore like to save this subject for another time.

I think there are times which come in every man's life when he feels that he is not quite up to the situation with which he is confronted. This is one of those times for me. I am sure you can imagine and understand that I have prayed diligently for the help of the Lord, and I would like to ask you if you will help me. I think it was fifteen years ago at the October conference, when the death of that great man, Bishop Marvin O. Ashton, left a vacancy in the Presiding Bishopric. At that time I was called to the councils of the Church to serve as second counselor to Presiding Bishop LeGrand Richards, whom I regard as one of God's noble servants.

Then after some years, I was called to serve as first counselor to another choice man, Presiding Bishop Joseph L. Wirthlin. In my humble opinion Bishop Wirthlin is one of the hardest workers I have ever known.

If anything, probably he worked too hard. I have heard him say many times, "No matter what the brethren ask me to do, I will do it."

I would also like to say that Bishop Carl W. Buehner has been a great strength to both Bishop Wirthlin and to me in the Presiding Bishopric.

Yesterday when President McKay called us to his office and told us of our release from the Presiding Bishopric, he asked us how we felt. I am sure he detected that we felt all right about it, because we did feel all right about it. This morning when you voted to give us a vote of thanks as you released us, I am sure that our hands went higher than any others in the building. I confess, President McKay, that I leaned over to Bishop Wirthlin and said, "That is the greatest relief I have had in fifteen years." Then in about two minutes and forty seconds, when the names of the General Authorities were read, I nearly stood up to ask whether they were being read from the wrong sheet. When I heard my name, it came as a bolt of lightning to me. I did not know, nor did I expect, nor did I desire such a calling.

But talk about blessings! I haven't the words to express the blessing it has been for me to be associated with these brethren; to visit in the wards and stakes of the Church. A few weeks ago I went to a stake where I had never been before. I did not know those men, I had never seen them. They were in far-off Florida. But after being with them for only two days, we embraced each other as I left those choice men of that stake presidency.

Can you imagine that kind of blessing in any other work in the world? I would not take anything for the wonderful experiences I have had these last fifteen years, although at times, of course, the work was hard. I hope you will always remember that none of these brethren sought the positions they hold; that every one of them is probably giving more than his physical energy would

normally permit. I have said to my boys, "If there is any work that has to be left undone, it must not be the work of the Church."

I am so grateful to you brethren in the wards and stakes who have made us feel so good when we have come to you. I have witnessed the blessings of the Lord, and I have seen men change. I know what it is for men to change. I plead with all the senior members of the Aaronic Priesthood whom I love very deeply. I have seen many of them change, because when you once catch the Spirit that Elder Marion G. Romney has been talking about, you are bound to change, and you will always change for the better. I know what the Spirit of the Lord is, and I know what it is not to have it. With all my heart, I plead with you leaders to take good care of the senior members of the Aaronic Priesthood and not let those fine men stay out there alone. They need and deserve your help. They are good men. I am one of those who believe the Lord loves them. If you have a wayward son, do you love him? Certainly you do. Well then, what makes you think the Lord does not love his sons who might be a little wayward?

I plead with the senior members of the Aaronic Priesthood to make themselves available for activity in the Church. I know what it is to have the Spirit of the Lord, and I know what it is to receive inspiration. Without them, we cannot function in this Church.

I ask you not to find fault with your leaders. We are not perfect. We do not profess to be. But we are trying to live as close to the Lord as we know how. I think when you allow someone to find fault with your bishop or your stake president or one of the General Authorities, you ought to raise your voice against such practice because that person will be hurting himself more

the minor decisions. I think that the only major decision we've had to make was when to have evening family prayer. We have had it just before the evening meal.

But what I am talking about now is secret prayer. I have always been thrilled with the statement of the Savior to his disciples that when they prayed, they were not to

"... do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say

unto you, they have their reward.

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly." (3 Nephi 13:5-6.)

Oh, that's the way to pray to reach the Lord—all alone, where you are not fashioning prayers for the ears of any mortal person. In secret prayer you can kneel down and in the sincerity of your heart pour out your soul to God alone.

The path from man to God is prayer. Do as the Book of Mormon prophets advise: "Pray unto the Father with all the energy of heart." (Moroni 7:48.) The answer to such prayer is the guidance of the Holy Spirit. The key to happiness is to get the Spirit and keep it. The right to get it we were given when we were confirmed members of this Church. Walk by it back into the presence of God. So doing we will not need to be put to flight by our troubles.

God bless you, in the name of Jesus Christ. Amen.

than he is hurting anyone else.

My son called this morning and said, "If you are released today, I do not want you to feel bad, because we have gone fifteen years without your close association. We would like to have you home a little bit." My daughter said, "It will seem good to have you home once in a while." They were both quite happy this morning. But I am sure they will be happy now, because I believe the Lord will make it up to each of them in some way. My wife has been lonesome, of course, and she had looked forward to my being home more. The loyalty of my wife and family has inspired me through the years. Their love has sustained me.

There is nothing in the world like the gospel in the lives of men and women. A short time ago I was riding with a man who was not a member of this Church. I asked him what his faith was, and he said he didn't have any particular faith. I said, "You do belong to a church?"

He said, "Yes."

"What does your church do for you?"

He said, "Nothing."

I then said, "Do you attend church?"

"No."

"Well, what do you do for your church?"

"Nothing." Then I thought when he said the church had done nothing for him, it was probably because he had done nothing for the church.

Oh, how different we are! What would we be without the Church? I think all of us here would say that everything we have and all that we are that are worthwhile have come to us because of the blessings of the Church to our parents, our grandparents, and our forebears. Life without the Church would not be worth living.

I would like to thank many of those who have assisted me in my

assignments in the Presiding Bishopric. Brother Irvin Nelson takes care of these grounds and lawns, which was one of my assignments. I have never worried about them because he has always taken such pride in them. I would like to thank Brother Samuel Bateman who has been the head custodian of this great building for so many years. He has done a great work.

I would like to thank J. Frank Marble and his staff of workers, my secretaries,



Darcey Wright of the Church Office Building, our hospital administrators, and our boards of trustees.

I thank Lee A. Palmer, David G. Thomas, Henry G. Tempest, N. Keith Carroll, and Ray L. White of our office. They have been wonderful in helping us in our many assignments.

We pledge our wholehearted support to the new Presiding Bishopric, Bishop John H. Vandenberg and his counselors. We know a little of the details with which they will be confronted. We pledge that we will help them with

every ounce of energy we have in picking up the loose ends and getting things in order with as little delay as possible.

I bear my testimony and thank God my Father for life. I have recognized that he was kind enough to spare my life when I had an illness recently. I want to do that every day as long as he will let me live. I thank you, my brethren and sisters, for being so tolerant with me. If I have offended any one of you in any way, (because sometimes I am quite blunt) I wouldn't want to hurt you, and I ask your forgiveness.

I bear testimony to you that I love the Lord. He has been so good to me that I owe him everything. I know that God lives, that he hears my prayers and your prayers. I couldn't get along a day if I could not go to him. One of the most peaceful experiences in my life is when I follow Elder Romney's admonition, when I can find a spot alone. I endorse that to you. It will give you strength, peace, comfort, inspiration, and greater faith.

I bear testimony to you that I know Joseph Smith was a prophet of God, as I know President David O. McKay is a prophet of God. There isn't a day that I do not pray for President McKay—a number of times, and for every one of these General Authorities, with no exception. I regard them as prophets of God and servants of the Lord. Would you ever want to speak unkindly about a servant of the Lord? Not ever again, if you ever have.

May the Lord bless us that we may be strong and that we may move forward with the Church. The Church is growing fast, and if we want to keep up we will have to do likewise.

God bless you. May he watch over us all and give us the strength and the faith to do as he would have us do, I humbly pray in the name of Jesus Christ. Amen.

"ONE LORD, ONE FAITH, ONE BAPTISM"

*LeGrand Richards
of the Council of the Twelve*

I feel it a great honor and privilege, my brethren and sisters, to have an opportunity of attending this conference with you. I love the Saints of Zion. I thank the Lord for my association with my brethren of the General Authorities.

I think it would be appropriate today if I should pay my tribute of love and respect to Bishop Wirthlin and Bishop Isaacson. As the Presiding Bishop of the Church, I was privileged to select counselors from all the priesthood of the Church, and I selected them without any duress or guidance, except the Spirit of the Lord, and they were wonderful counselors, and I love them and pray the Lord always to be with and bless them. I love Brother Buehner, too, and I welcome these new men who have been sustained today as General Authorities. I am sure they will do a great work.

I am very happy to know of the great progress the Church is making in the missionary field. I am sure we were all thrilled this morning in hearing the report given by President Moyle of the great upsurge and increase in baptisms. I think I have been a missionary nearly all my life. When I was just a little fellow, I remember attending a ward meeting where two missionaries, returning from the Southern States, gave their report. I do not know whether they said anything unusual or not, but if they did not, the Lord did something unusual for me, because when I left that meeting I felt that I could have walked to any mission field in the world, if I had just had a call, and so I went home and got down on my knees and asked the Lord to help me to live worthy to go on a mission when I was old enough to go.

Because of this desire, I used to carry my little New Testament around with me often and memorize scripture. I have had a wonderful opportunity in missionary work.

As many of you know, I have had the privilege of filling four missions and presiding over two and touring many of them, and I have tested this Church and its teachings in every way that I think it can be tested, and my testimony increases day by day, and I have never found that its teachings were wanting in any way.

The Lord has established his Church according to the promises of the prophets and according to the blueprint prepared by him as contained in the Bible and in the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price.

I could tell you some wonderful experiences that I have had in meeting people not of us; for instance, when I was in Holland on my first mission in the city of Utrecht, they had a seminar where they taught young men to prepare for the ministry, and they used to come and attend our meetings, and then they would remain sometimes for hours at a time to ask questions, and we found that they did not have the answers; for instance, one of them said to me, "You cannot prove that baptism should be by immersion." I said, "Yes, I can."

"Well," he asked, "how?"

I said, "You have studied some Greek, haven't you?" and he admitted that he had, and I said, "What does the word *baptizo* mean?"

He said, "Immerse."

I said, "Why don't you do it?"

Then he asked me this question. "Do you think the Lord will hold us accountable if we teach things that we know are not in harmony with the Bible?"

"Well," I said, "I would rather let the Apostle Paul answer that question," and I quoted what Paul said:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8.)

"Now," I said, "let your conscience be your guide when you are teaching things that you know are not in harmony with the scriptures."

There was an article that appeared some years ago in a pamphlet that Brother Orson F. Whitney wrote, entitled, "The Strength of the Mormon Position." This is a statement by a noted member of the Catholic Church, and I think it has something very important in it that those of us interested in missionary work could well give a little thought to, and I would like to read it to you. He said:

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well-acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science, and philosophy. One day he said to me: 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic

Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.'" (A *Marvelous Work and a Wonder*, LeGrand Richards, pp. 3-4.)

Now, if every Christian in the world could accept that and then decide which is right, we would just gather them in by the millions if they were willing to obey the commandments. Some of them are not, as you know, after they become converted. We have thousands of people converted to Mormonism who have never had the courage yet to accept it, but they believe that Joseph Smith was a prophet of God.

This is only in harmony with the scriptures. You remember what Paul said: "One Lord, one faith, one baptism," (Eph. 4:5); in other words, one Lord, one Church, and one baptism. How could there be more than one Church that God our Eternal Father and his Son Jesus Christ could approve, because they must not conflict with each other, for surely the Lord cannot be divided against himself? You know what Jesus said, that a house divided against itself cannot stand. So there can only be one Church of Jesus Christ in all the world.

That does not mean that all these Protestant churches have no good in them, when they teach people to pray and they teach them to try to live right. You and I could go out and organize a Church. That is why we have hundreds of them, because they are churches of men, just like civic organizations and other institutions organized by men to help people to do things that are worthwhile, but no man can organize a church with divine authority and power to bind on earth and it shall be bound in heaven except they are called by God the Eternal Father and ordained to his priesthood. That is what Jesus meant when he said to the Council of the Twelve:

"Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.)

"... and whatsoever thou shalt bind on earth shall be bound in heaven. . . ." (Matthew 16:19.)

Ordinances performed, no matter if there are thousands of churches, will not be recognized in the heavens until God has endowed that church with that divine power to bind on earth, and it shall be bound in heaven. Of course, the Lord will reward all people for all the good they do, but according to this statement, it is either the perpetuation of the gospel of Christ from his day or it is a restoration of the gospel through the Prophet Joseph Smith. That is why we are not Catholics, and we are not Protestants. We believe in a restoration of the gospel.

If the Bible is true, it cannot be a perpetuation of the gospel from the days of Jesus Christ. I will just read you one or two references. Here is one from Paul:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." (2 Thess. 2:1-2.)

Now remember, this is long after Jesus had gone to the Father and completed his earthly mission.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first. . . ." (*Ibid.*, 2:3.)

Now, that means no perpetuation, does it not, of the gospel, but a falling away which would require a restoration?

One more statement from Paul:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3-4.)

Then there are many more in the scriptures such as Amos, where he says: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

Jesus said, ". . . seek and ye shall find" (Matt. 7:7), and why could they not find it? Because there was a famine in the land for hearing the word of God, and when the word of God cannot be found anywhere, what does that imply? It implies the need of a restoration, does it not?

So we come to that point.

Peter is the one that they claim to follow, and yet Peter, you remember, in talking to those who put to death the Christ, said:

"Repent ye therefore, and be con-

verted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

According to the Apostle Peter, there had to come a falling away in order that there could be a restitution. That is just as simple as ABC.

I should not think it would be hard for any Christian to recognize the fact that the choice is between one of two churches, and then if we turn to the scriptures to determine which of the two it is, there should be no difficulty in reaching a correct decision.

We come again to the statement of John when he was banished upon the Isle of Patmos. You remember the angel said:

"... Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) And then he saw "... another angel fly in the midst of heaven,

wonderful thing the Lord had planned for her. We do not read of any angels any more among any of the churches, and I wonder what the world thinks angels really are. When we see them depicted today, they have wings on them.

I would like to read you a few words from Revelation 22:9. After John had seen all the marvelous things that were shown unto him by the angel, he fell down to worship at his feet, and the angel said unto him:

"... See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (*Ibid.*, 22:9.)

In other words, when the "fellowservants, and of thy brethren the prophets" leave this earth, that does not mean that their work is completed, because the Lord rules in the heavens above, and he rules upon the earth beneath, and his servants are sent back from time to time in order to work out his program that his promises might be fulfilled. As Jesus said:

"Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"Heaven and earth shall pass away: but my words shall not pass away." (Luke 21:32-33.)

There are so many statements in the Bible that prove that there should be a restoration of the everlasting gospel before the promised second coming of the Christ, that one could not possibly believe in the Bible and believe in a perpetuation of the truth.

I want to leave with you one other thought that has impressed me greatly. It is reported that one of our national radio commentators made this statement. He said he was asked what message could be broadcast to the world which would be considered greater than any other message. He said, after giving it consideration, he decided that to be able to say to the world that a man who had lived upon this earth and died had returned again with a message from God would be the greatest message that could be broadcast to the world. We are the only people in the world that have such a message as that.

We have even erected a great monument in the state of New York to the honor of such a man, Moroni, who came back with a message from God. Just think of all the messengers who have come back in the "restitution of all things" (Acts 3:21), as Peter promised before Christ can come again. And who were they? Angels. And who are angels? Servants of the Lord, "fellowservants like unto thyself," as the angel said to John when he went to kneel down to worship him. (See Rev. 22:9.)

In closing, I would like to read the testimony of the Prophet Joseph Smith and Sidney Rigdon, received in Hiram,



having the everlasting gospel" (*ibid.*, 14:6), that is the only gospel that can save men, "... to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people" (*Idem*) indicating that no one in the world would be in possession of that everlasting gospel.

If the gospel were to endure from the days of Christ, why should the angel come? It seems incredible that we have no report or account of angels visiting the earth any more, and yet angels are nothing more than servants of the Lord. You remember how Gabriel was sent to Zacharias to tell him about how his wife Elizabeth would have a son, and he would be called John, and how the Angel Gabriel came to Mary to tell her about the

Ohio, on February 16, 1832, and I bear you my testimony that this is true:

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who

worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C

76:19-24.)

I thank God for the testimony in my soul that I am his son and that Jesus is my Elder Brother and that he is the Creator of heaven and earth and that he has revealed himself to the earth in this day and that messengers have returned with a message from God and hence we have the greatest message that could possibly be broadcast to this world, and I bear you that witness in the name of the Lord, Jesus Christ. Amen.

THE AMERICAN HERITAGE OF FREEDOM—A PLAN OF GOD

*Ezra Taft Benson
of the Council of the Twelve*

My brethren and sisters and friends, in keeping with the spirit of the keynote address of our beloved President, I desire, if the Lord will bless me, to speak to you about the American heritage of freedom—a plan of God.

I direct my remarks particularly to the men of America and more especially to those in the Church of Jesus Christ of Latter-day Saints, who hold the Holy Priesthood of God.

Every member of the priesthood should understand the divine plan designed by the Lord to raise up the first free people in modern times. Here is how scripture says it was achieved:

First: Prophecy is abundant that God deliberately kept the American continent hidden until after the Holy Roman Empire had been broken up and the various nations had established themselves as independent kingdoms. Keeping America hidden until this time was no accident. (2 Nephi 1:6, 8.)

Second: At the proper time, God inspired Columbus to overcome almost insurmountable odds to discover America and bring this rich new land to the attention of the gentiles in Europe. (1 Nephi 13:12; *Admiral of the Ocean Sea*, by Dr. Samuel Eliot Morison, pp. 46-47.)

Third: God revealed to his ancient American prophets that shortly after the discovery of America there would be peoples in Europe who would desire to escape the persecution and tyranny of

the Old World and flee to America. (1 Nephi 13:13-16.)

Fourth: God told his prophets that the kingdoms in Europe would try to exercise dominion over the people who had fled to America, but that in the wars for independence the American settlers would win. (This is a remarkable prophecy in that 2,300 years before the Revolutionary War was fought, God through his prophets predicted who would win it.) (*Ibid.*, 13:16-19.)

Fifth: The prophets were told that in the latter days when the gentiles came to America they would establish it as a land of liberty on which there would be no kings. The Lord declared that he would protect the land and whosoever would try to establish kings either from within or without would perish. (2 Nephi 10:8-14.)

Sixth: Having declared America to be a land of liberty, God undertook to raise up a band of inspired and intelligent leaders who could write a constitution of liberty and establish the first free people in modern times. The hand of God in this undertaking is clearly indicated by the Lord himself in a revelation to the Prophet Joseph Smith in these words:

"... I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. . . ." (D&C 101:80.)

Seventh: God declared that the United States Constitution was divinely inspired for the specific purpose of eliminating bondage and the violation of the rights and protection which belongs to "all flesh." (*Ibid.*, 101:77-80.)

Eighth: God placed a mandate upon his people to befriend and defend the constitutional laws of the land and see that the rights and privileges of all mankind are protected. He verified the declaration of the founding fathers, that God created all men free. He also warned against those who would enact laws encroaching upon the sacred rights and

privileges of free men. He urged the election of honest and wise leaders and said that evil men and laws were of Satan. (*Ibid.*, 98:5-10.)

Ninth: God predicted through his prophets that this great gentile nation, raised up on the American continent in the last days, would become the richest and most powerful nation on the face of the earth; even "above all other nations." (See 1 Nephi 13:15, 30; Ether 2:12.)

Tenth: Concerning the United States, the Lord revealed to his prophets that its greatest threat would be a vast, worldwide "secret combination" which would not only threaten the United States but also seek to "overthrow the freedom of all lands, nations, and countries." (Ether 8:25.)

Eleventh: In connection with attack on the United States, the Lord told the Prophet Joseph Smith there would be an attempt to overthrow the country by destroying the Constitution. Joseph Smith predicted that the time would come when the Constitution would hang, as it were, by a thread, and at that time "this people will step forth and save it from the threatened destruction." (*Journal History*, Brigham Young's Speech, July 4, 1854.)

It is my conviction that the elders of Israel, widely spread over the nation, will at that crucial time successfully rally the righteous of our country and provide the necessary balance of strength to save the institutions of constitutional government.

Twelfth: The Lord revealed to the Prophet Nephi that he established the gentiles on this land to be a free people forever, that if they were a righteous nation and overcame the wickedness and secret abominations which would arise in their midst, they would inherit the land forever. (1 Nephi 14:1-2.)

Thirteenth: But on the other hand, if the gentiles on this land reject the word of God and conspire to overthrow liberty and the Constitution, then their doom

MEN IN STEP

Sterling W. Will

Assistant to the Council of the Twelve

My brothers and sisters, I appreciate this semiannual privilege of having a part with you in the general conference of the Church.

Someone has said that the greatest invention of all time took place at Plateau, 2,500 years ago, when an obscure Greek perfected the process of marching men in step. When it was discovered that a great group of individuals could co-ordinate their efforts and focus them effectively upon a single objective, that day civilization began.

is fixed, and they "... shall be cut off from among my people who are of the covenant." (1 Nephi 14:6; 3 Nephi 21:11, 14, 21; D&C 84:114-115, 117.)

Fourteenth: The great destructive force which was to be turned loose on the earth and which the prophets for centuries have been calling the "abomination of desolation" is vividly described by those who saw it in vision. Ours is the first generation to realize how literally these prophecies can be fulfilled now that God, through science, has unlocked the secret to thermonuclear reaction.

In the light of these prophecies there should be no doubt in the mind of any priesthood holder that the human family is headed for trouble. There are rugged days ahead. It is time for every man who wishes to do his duty to get himself prepared—physically, spiritually, and psychologically—for the task which may come at any time, as suddenly as the whirlwind.

Where do we stand today? All over the world the light of freedom is being diminished. Across whole continents of the earth freedom is being totally obliterated.

Never in recorded history has any movement spread its power so far and so fast as has socialistic-communism in the last three decades. The facts are not pleasant to review. Communist leaders are jubilant with their success. They are driving freedom back on almost every front.

It is time, therefore, that every American, and especially every member of the priesthood, became informed about the aims, tactics, and schemes of socialistic-communism. This becomes particularly important when it is realized that communism is turning out to be the earthly image of the plan which Satan presented in the pre-existence. The whole program of socialistic-communism is essentially a war against God and the plan of salvation—the very plan which we fought to uphold during "the war in heaven."

Up to now some members of the Church have stood aloof, feeling that the fight against socialistic-communism is "controversial" and unrelated to the mission of the Church or the work of the Lord. But the President of the Church in our day has made it clear that the fight against atheistic communism is a major challenge to the Church and every member in it.

During the general conference of the Church in October 1959, President David O. McKay, in discussing the threat of communism, referred to W. Cleon Skousen's book, *The Naked Communist*, and said, "I admonish everybody to read that excellent book." He then quoted the following from the flyleaf: "The conflict between communism and freedom is the problem of our time. It overshadows all other problems."

The fight against godless communism is a very real part of every man's duty who holds the priesthood. It is the fight against slavery, immorality, atheism, terrorism, cruelty, barbarism, deceit, and the destruction of human life through a kind of tyranny unsurpassed by anything in human history. Here is a struggle against the evil, satanical priestcraft of Lucifer. Truly it can be called, "a continuation of the war in heaven."

In the war in heaven the devil advocated absolute eternal security at the sacrifice of our freedom. Although there is nothing more desirable to a Latter-day Saint than eternal security in God's presence, and although God knew, as did we, that some of us would not achieve this security if we were allowed our freedom—yet the very God of heaven, who has more mercy than us all, still decreed no guaranteed security except by a man's own freedom of choice and individual initiative.

Today the devil as a wolf in a supposedly new suit of sheep's clothing is enticing some men, both in and out of the Church, to parrot his line by advocating planned government guaranteed

The Master himself emphasized this important ability when he said to his disciples, "... if ye are not one ye are not mine." (D&C 38:27.) Then the greatest intelligence of heaven gave the most important success formula ever given, saying, "Follow me . . ." (Matt. 4:19.) And every human soul must finally be judged by how well he obeys that single command.

May God help us I pray in Jesus' name. Amen.

security programs at the expense of our liberties. Latter-day Saints should be reminded how and why they voted as they did in heaven. If some have decided to change their vote they should repent—throw their support on the side of freedom—and cease promoting this subversion.

When all of the trappings of propaganda and pretense have been pulled aside, the exposed hard-core structure of modern communism is amazingly similar to the ancient Book of Mormon record of secret societies such as the Gadiantons. In the ancient American civilization there was no word which struck greater terror to the hearts of the people than the name of the Gadiantons. It was a secret political party which operated as a murder cult. Its object was to infiltrate legitimate government, plant its officers in high places, and then seize power and live off the spoils appropriated from the people. (It would start out as a small group of "dissenters" and by using secret oaths with the threat of death for defectors it would gradually gain a choke hold on the political and economic life of whole civilizations.)

The object of the Gadiantons, like modern communists, was to destroy the existing government and set up a ruthless criminal dictatorship over the whole land.

One of the most urgent, heart-stirring appeals made by Moroni as he closed the Book of Mormon was addressed to the gentile nations of the last days. He foresaw the rise of a great world-wide secret combination among the gentiles which "... seeketh to overthrow the freedom of all lands, nations, and countries; ..." (Ether 8:25. Italics added.) He warned each gentile nation of the last days to purge itself of this gigantic criminal conspiracy which would seek to rule the world.

The prophets, in our day, have continually warned us of these internal threats in our midst—that our greatest

threat from socialistic-communism lies within our country. Brethren and sisters, we don't need a prophet—we have one—we need a listening ear. And if we do not listen and heed, then, as the Doctrine and Covenants states, "... the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." (D&C 1:14.)

The prophets have said that these threats are among us. The Prophet Moroni, viewing our day, said, "Wherefore the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation." (Ether 8:24.)

Unfortunately our nation has not treated the socialistic-communist conspiracy as "treasonable to our free institutions," as the First Presidency pointed out in a signed 1936 statement. If we continue to uphold communism by not making it treasonable, our land shall be destroyed, for the Lord has said that "... whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold they shall be destroyed; . . ." (*Ibid.*, 8:22.)

The Prophet Moroni described how the secret combination would take over a country and then fight the work of God, persecute the righteous, and murder those who resisted. Moroni therefore proceeded to describe the workings of the ancient "secret combinations" so that modern man could recognize this great political conspiracy in the last days: "Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, . . ."

"Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; . . ."

"For it cometh to pass that whose buildeth it up seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; . . ." (*Ibid.*, 8:23-25. Italics added.)

The Prophet Moroni seemed greatly exercised lest in our day we might not be able to recognize the startling fact that the same secret societies which destroyed the Jaredites and decimated numerous kingdoms of both Nephites and Lamanites would be precisely the same form of criminal conspiracy which

would rise up among the gentile nations in this day.

The strategems of the leaders of these societies are amazingly familiar to anyone who has studied the tactics of modern communist leaders.

The Lord has declared that before the second coming of Christ it will be necessary to "... destroy the secret works of darkness, . . ." in order to preserve the land of Zion—the Americas. (2 Nephi 10:11-16.)

The world-wide secret conspiracy which has risen up in our day to fulfil these prophecies is easily identified. President McKay has left no room for doubt as to what attitude Latter-day Saints should take toward the modern "secret combinations" of conspiratorial communism. In a lengthy statement on communism, he said:

"... Latter-day Saints should have nothing to do with the secret combinations and groups antagonistic to the constitutional law of the land, which the Lord 'suffered to be established,' and which 'should be maintained for the rights and protection of all flesh according to just and holy principles.'" (*Gospel Ideals*, by David O. McKay, p. 306. Italics added.)

There are those who recommend that the clash between communism and freedom be avoided through disarmament agreements. Abolishing our military strength and adopting an unenforceable contract as a substitute to protect us would go down in history as the greatest mistake free men could make in a time of peril.

President McKay declared:

"Force rules in the world today; consequently, our government must keep armies abroad, build navies and air squadrons, create atom bombs to protect itself from the threatened aggression of a nation which seems to listen to no other appeal than compulsion." (*Ibid.*, p. 304.)

This parallels the historic statement by George Washington when he vigorously warned:

"There is a rank due the United States among the nations that will be totally lost by the reputation of weakness. If we would avoid insult we must be able to repel it, if we would secure the peace, it must be known that we are at all times ready for war."

Some timid, vacillating political leaders proclaim that communism is something we will have to learn to live with . . . whether it is Khrushchev, or some other leader. The present communist system, they declare, will continue because *there is no alternate system to*

replace communism. The policy of increasing power, of pushing their system outward and using the communist party, they say, will go on.

Such a negative attitude writes off the hundreds of millions behind the iron curtain as a lost cause. Surely no courageous, liberty-loving citizen will treat the communist secret combination as "something we will have to learn to live with."

There is a more courageous and sounder point of view. President McKay expressed it in these words:

"Men will be free. I have hoped for twenty years that the Russian system would break up. There is no freedom under it, and sooner or later the people will rise against it. They cannot oppose those fundamentals of civilization and of God. They can't crush their people always. Men will be free." (Church Section, *Deseret News*, November 6, 1957, in an article entitled, "President McKay receives Senator Kennedy at Church Offices.")

What is the official position of the Church on communism? In 1936 the First Presidency made an official declaration on communism which has never been abrogated. I quote the concluding paragraph:

"We call upon all Church members completely to eschew communism. The safety of our divinely inspired constitutional government and the welfare of our Church imperatively demand that communism shall have no place in America."

We must ever keep in mind that collectivized socialism is part of the communist strategy. Communism is fundamentally socialism. We will never win our fight against communism by making concessions to socialism. Communism and socialism, closely related, must be defeated on principle. The close relationship between socialism and communism is clearly pointed out by Senator Strom Thurmond of South Carolina in a letter to the editor of the *Washington Post*, of August 6, 1961, in these words:

"... Both socialism and communism derive from the teachings of Marx and Engels. In fact, the movements were one until the split over methods of approach, which resulted after the Russian revolution in 1905. . . . The aim and purpose of both was then and is now world socialism, which communism seeks to achieve through revolution and which socialists seek to achieve through evolution."

"The industrial achievements of the U. S. are the result of an economic system which is the antithesis of socialism. Our economic system is called

'capitalism' or 'private enterprise' and is based on private property rights, the profit motive and competition.

"Both communism and socialism seek to destroy our economic system and replace it with socialism; and their success, whether through evolution by socialism or through revolution by communism or a combination, will destroy not only our economic system, but our liberty, including the 'civil' aspects as well. . . .

"The 'common ground' of socialism and communism is a factor to which the American people should be alerted. Without a clear understanding that communism is socialism, the total threat and menace of the cold war can never be comprehended and fought to victory."

When socialism is understood, we will realize that many of the programs advocated, and some of those already adopted in the United States, fall clearly within the category of socialism. What is socialism? It is simply governmental ownership and management of the essential means for the production and distribution of goods.

We must never forget that nations may sow the seeds of their own destruction while enjoying unprecedented prosperity.

The socialistic-communist conspiracy to weaken the United States involves attacks on many fronts. To weaken the American free-enterprise economy which outproduced both its enemies and allies during World War II is a high priority target of the communist leaders. Their press and other propaganda media are therefore constantly selling the principles of centralized or federal control of farms, railroads, electric power, schools, steel, maritime shipping, and many other aspects of the economy—but always in the name of public welfare.

This carries out the strategy laid down by the communist masters. John Strachey, a top official in the Labor Socialist party of Great Britain, in his book entitled *The Theory and Practice of Socialism* said:

"It is impossible to establish communism as the immediate successor to capitalism. It is accordingly proposed to establish socialism as something which we can put in the place of our present decaying capitalism. Hence, communists work for the establishment of socialism as a necessary transition stage on the road to communism."

The paramount issue today is liberty against creeping socialism. It is in this spirit that President McKay stated:

"Communism is antagonistic to the American way of life. Its avowed purpose is to destroy belief in God and free enterprise. . . . The fostering of full economic freedom lies at the base of

our liberties. Only in perpetuating economic freedom can our social, political, and religious liberties be preserved." (Excerpt from Inaugural address for Dr. Henry A. Dixon, President of USU, delivered by President McKay at the USU fieldhouse, Logan, Utah, Monday, March 18, 1954.)

Again President McKay warned, citing the words of W. C. Mullendore, president of Southern California Edison Company:

"During the first half of the twentieth century we have traveled far into the soul-destroying land of socialism and made strange alliances through which we have become involved in almost continuous hot and cold wars over the whole of the earth. In this retreat from freedom the voices of protesting citizens have been drowned by raucous shouts of intolerance and abuse from those who led the retreat and their millions of



gullible youth, who are marching merrily to their doom, carrying banners on which are emblazoned such intriguing and misapplied labels as social justice, equality, reform, patriotism, social welfare." (*Gospel Ideals*, p. 273.)

It is significant that 118 years ago this month the Prophet Joseph Smith, after attending lectures on socialism, made this official entry in church history: "I said I did not believe the doctrine." (*History of the Church*, Vol. 6, p. 33.)

No true Latter-day Saint and no true American can be a socialist or a communist or support programs leading in that direction. These evil philosophies are incompatible with Mormonism, the true gospel of Jesus Christ.

What can priesthood holders do? There are many things we can do to meet the challenge of the adversary in our day.

First, we should become informed about communism, about socialism, and

about Americanism. What better way can one become informed than by first studying the inspired words of the prophets and using that as a foundation against which to test all other material. This is in keeping with the Prophet Joseph Smith's motto, "When the Lord commands, do it." (*Ibid.*, Vol. 2, p. 170.)

The Foundation for Economic Education, Irvington-on-Hudson, New York, on which President J. Reuben Clark, Jr., served as a board member, continues to supply sound freedom literature. We should know enough about American free enterprise to be able to defend it. We should know what makes it possible for six percent of humanity—living under our free economy—to produce about one-half of the earth's developed wealth each year.

We should know why paternalism, collectivism, or unnecessary federal supervision will hold our standard of living down and reduce productivity just as it has in every country where it has been tried. We should also know why the communist leaders consider socialism the highroad to communism.

Second, we should accept the command of the Lord and treat socialistic communism as the tool of Satan. We should follow the counsel of the President of the Church and resist the influence and policies of the socialist-communist conspiracy wherever they are found—in the schools, in the churches, in governments, in unions, in businesses, in agriculture.

Third, we should help those who have been deceived or who are misinformed to find the truth. Unless each person who knows the truth will "stand up and speak up" it is difficult for the deceived or confused citizen to find his way back.

Fourth, we should not make the mistake of calling people "communist" just because they happen to be helping the communist cause. Thousands of patriotic Americans, including a few Latter-day Saints, have helped the communists without realizing it. Others have knowingly helped without joining the party. The remedy is to avoid name-calling, but point out clearly and persuasively how they are helping the communists.

Fifth, each priesthood holder should use his influence in the community to resist the erosion process which is taking place in our political and economic life. He should use the political party of his choice to express his evaluation of important issues. He should see that his party is working to preserve freedom, not destroy it. He should join responsible local groups interested in promoting freedom and free competitive enterprise, in studying political issues, appraising the voting records and proposed programs, and writing to members of Congress, promoting good men in public office and scrutinizing local, state, and federal agencies to see that the will of the people is being carried

out. He should not wait for the Lord's servants to give instruction for every detail once they have announced the direction in which the priesthood should go. Each member should exercise prayerful judgment and then act.

Sixth, and most important of all, each member of the priesthood should set his own house in order. This should include:

1. Regular family prayer, remembering especially our government leaders.
2. Getting out of debt.
3. Seeing that each member of the family understands the importance of keeping the commandments.
4. Seeing that the truth is shared with members of the family, with neighbors, and with associates.
5. Seeing that each member is per-

forming his duties in the priesthood, in the auxiliary organizations, in the temple, and in the civic life of the community.

6. Seeing that every wage earner in the home is a full tithepayer and fulfilling other obligations in financial support of the kingdom.

7. Providing a one-year supply of essentials.

*Sunday Morning Session,
October 1, 1961*

THE JOY OF SERVICE

Carl W. Buchner
of the Presiding Bishopric

President Brown began his address by saying this is the first conference since the change of his status, and I could well begin by saying this is the last conference since the change of my status with the General Authorities of the Church; but I am very happy and very joyous in the wonderful and marvelous experience that I have had, and I have discovered there is something wonderful in being released. I have had hundreds of people come to me and embrace me, tell me how much they loved me, how much they appreciated me, and how much I am going to be missed. I would never have known about this if I had not been released.

When I was sustained as the second counselor in the Presiding Bishopric, I remember saying to the Church that I pledged my wholehearted support to Bishop Wirthlin, Bishop Isaacson, and to the leaders of the Church; and I think to the best of my ability and at least in a reasonable measure, I have accomplished this. I have enjoyed my work so much. Bishop Wirthlin is a great man, a man of integrity, a man of honesty, a man whose word was good all the time, and it is to Bishop Wirthlin that I owe the great honor that came to me, since he is the man who asked that I serve with him as a counselor in the Presiding Bishopric.

I have enjoyed, of course, with him, the labors with Bishop Isaacson; and we have had a great time together. We have been in many council meetings. We have been on our knees many times, invoking the blessings of the Almighty in the great responsibilities that are those of members of the Presiding Bishopric.

We love the boys and the men of the

Church who hold the Aaronic Priesthood and the great army of men who have been serving as ward teachers—160,000 of them in the Church now. There are many things that bring great rewards through service in this great Church.

When my brothers heard that I had been asked to become a member of the Presiding Bishopric, they said, "We are proud of you. You go and assume those responsibilities, and we will run the business. We will keep you on the payroll." They have been wonderful, and I appreciate this.

All along the line, people have been so grand. I am so grateful for all of the marvelous blessings that have come to me.



I should now like to make a few acknowledgments: I have had the full support of a loyal and loving wife. She has been a Church widow if there has ever been one. My children are all married, and each has a home of his own. Therefore, my wife has been home many, many days alone. I feel she will welcome this release. She has already thought of many things we can now do, and my children have already called and said, "Dad, we can get together now and do some of the things we have not been able to do in the past years." So, the future looks wonderful, I can see this. I appreciate my family.

My four children were all married in the temple. Between them I have sixteen grandchildren. They and their companions have never embarrassed me for one minute. They are all active and devoted to the Church. One cannot help loving children and grandchildren like these. So, you see, the Lord has been good to me all along the line.

I had wonderful parents. They have been gone for twenty-seven years. They did not have very much so far as things of this world are concerned, but they had great faith in the gospel and a strong testimony. Certainly, we should be good children, having had parents like these and having been trained in a home where such great faith was exhibited all the time.

I would like to pay a tribute to those with whom we have labored in our office—wonderful, dedicated people. We have been blessed with qualified secretaries. They know just about as much of our work as we know ourselves. In a minute's notice, they can bring letters out of a file; they can tell you what your appointments are; and they can remind you of many things. They are efficient and wonderful.

Bishop Isaacson mentioned members of our staff in his talk. I should like to pay tribute to Brother Henry G. Tempest who has been "my man" in the ward teaching program. He has gone out many nights to hold conventions and to speak at ward teachers' meetings and to encourage the great program. While there is still a long way to go, much has been accomplished. We now get into the homes of eighty-one percent of the people of the Church. This is an increase of about thirty-five percent over the past few years. I am thrilled about this, and some good must come from it. Brother Thomas and Brother Palmer who have Aaronic Priesthood assignments, those under twenty-one and those over twenty-one, have performed their duties in the same wonderful way. Recently, Brother Ray White was added to our staff. He is a qualified, experienced man who has come to do our

In doing these things a member of the Church is not only making himself an opponent of the adversary, but a proponent of the Lord.

In the prophecies there is no promise except to the obedient. To a modern prophet the Lord said:

"Therefore, what I say unto one, I say unto all: Watch, for the adversary spreadeth his dominions, and darkness

reigneth;

"And the anger of God kindleth against the inhabitants of the earth;

"... I give unto you directions how you may act before me, that it may turn to you for your salvation.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:5-6, 9-10.)

May God give us the wisdom to recognize the threat to our freedom and the strength to meet this danger courageously.

Yes, perilous times are ahead, but if we do our duty in all things, God will give us inner peace and overrule all things for our good. God grant it may be so, I pray, in the name of Jesus Christ. Amen.

writing. Brother Keith Carroll has been our office manager. He has been on the job all the time. He has kept our office routine moving in a smooth and efficient manner. We learned to love people of this caliber. Brother Harold Kirby, Brother Walter Poelman, and Brother Phillip Jensen are men of this same caliber. I should like to mention Sister Ella Jack who supervises the department that has more than 1,700,000 membership records in it. This department is so efficient that within a matter of five or six seconds, the workers can bring out the membership card of any member in the Church. If you can spell their names, and if they are members of the Church, this department can produce the membership records for you. It is this type of efficiency in all of our departments that has been so obvious.

Another department that should be mentioned is the comptometer department which was formerly headed by an outstanding servant, Fern Dunn, who passed away a few months ago, and our medical welfare department where we handle many cases of people in distress and difficulty. Sister Hilda Harvey and her staff are qualified, dedicated women who take care of those who come to this department.

I am going to miss many of these wonderful experiences that I have enjoyed. I will miss sitting in our weekly report meeting where the experience of our visits at stake quarterly conferences are related. I, personally, have been to more than 350 quarterly conferences during the time I have been in the Presiding Bishopric, and this in itself has been a tremendous experience.

As I look at this great audience, particularly those of you who are leaders of the Church, I realize what an amazing group of men you are. You have come from all over the Church, actually, from all parts of the world. I shook hands with leaders from Holland the other day and then with some from the new Berlin Stake, as well as leaders from Australia and New Zealand. You may be sitting next to each other at this very moment.

You have come from farms, from small communities, from large cities, from most of the states of the Union and from many foreign countries to be inspired and lifted, edified, and electrified. I hope you catch on fire so that this great work will move forward as never before.

I have had the honor of sitting in the presence of President McKay and his Counselors at least twice each week, and many times, oftener. I will never be in any more wonderful company than while in the presence of prophets of God. Add to this those who comprise the body of the General Authorities of the Church.



Elder Romney mentioned my experience with him in the welfare program. Early in the program, I learned to love President Clark, and I wish he were here today so that I could tell him of the tremendous influence he has been in my life and for the great contribution he has made to the welfare program. I was closely associated with President Moyle while he was chairman of the program; Elder Harold B. Lee, managing director, Elder Romney, and all others associated with this outstanding program to bless people. I will prize this

great association all of my life.

I have met with hospital boards, while dedicated men have sat and pondered and worked out problems pertaining to our hospitals. These men have given their time hour after hour in the solution of the problems that confront these institutions. They have been a great aid to the administrators.

These are some of the things I shall miss. My association with the men and boys who hold the Aaronic Priesthood has been tremendous. This, I shall also never forget. I am even going to miss my new, red chair down here. From now on, I will be competing with you for a seat on one of the benches down below. I have a feeling this is going to be enjoyable.

Someone said, "Why do so many meetings start at 8 pm sharp and close at 11 pm dull?" This may be because I have been holding some of these meetings. I hope this will now eliminate all those classified as dull.

I know I must not speak much longer, but I should like to let you know that I wholeheartedly sustain the changes that have been made. I endorse the new brethren whose names have been mentioned. I have loved and appreciated Elder Hinckley and admire him greatly. I fully support the new members of the Presiding Bishopric. I have a feeling they will do a better job than we have done. It seems, when changes are made, new individuals always lift the Church to greater heights. If I can do anything to assist them, I offer my services.

I am very grateful that Bishop Wirthlin has received a new assignment in the Church. I am also grateful that Bishop Isaacson has a new assignment. President McKay said, "Brother Buehner, this will give you time to run your new Beehive State Bank." I told him I would take some of my time to do this and some for other things in which I have an interest.

In closing, may I say that through the privilege I have had of traveling about the Church, meeting you

wonderful stake presidents, I express appreciation for the fact that you have given me the best room in your home. You have killed the fatted calf; you have traveled over busy highways to call for me at the airport or at a railroad depot; you have waited on us and extended to us every courtesy. For these things, I ask the Lord to bless you, and I express my appreciation for you. As I step aside

now, I will remember these tremendous experiences. You are a great blessing to the leadership of the Church. Many times I have said that because of the dedicated men and women scattered throughout the Church, this Church can never fail. I trust our only concern is, "How far can we take it?" We have an excellent start and yet a long way to go.

The one other thought I would like to leave is that the Lord is trying to save all of us. I hope we will conform our lives to his teachings so that he can help us to become perfect and one day bring us back again into his presence. We would not be happy to be in his presence if we did not make every effort to bring with us those we have learned to know and love and appreciate and

KEEPING ALL OF GOD'S COMMANDMENTS

Henry D. Taylor

Assistant to the Council of the Twelve

We sing a beautiful hymn that is a favorite of mine. It refers to our existence prior to coming to this earth. Sister Eliza R. Snow, the author, poses some very meaningful questions, and in addressing our Father in heaven asks: "When shall I regain thy presence, And again behold thy face?" She concludes the hymn with this prayer:

"When I leave this frail existence;
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then at length, when I've completed
All you sent me forth to do;
With your mutual approbation,
Let me come and dwell with you."
(*"O My Father"*)

Our Heavenly Father loves us, his children, and desires that each will return again to his presence, for he has declared:

"... behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

In order to attain this goal of immortality, it was decreed that individuals privileged to come to this earth must pass through the experience of death. But God in his wisdom allowed his Only Begotten Son in the flesh, Jesus Christ, to suffer, bleed, and die on the cross to break the bands of death. Through his atoning sacrifice, Christ became our Savior and Redeemer. It

is through him that we will return to the Father, for he has said:

"... no man shall come unto the Father but by me..." (D&C 132:12.)

We have the promise and assurance that after death, our earthly, mortal body will be resurrected and become the glorified tabernacle of our eternal spirit.

Our Father in heaven is all-wise and infinite. He is also a God of law and order. He has given to man a plan—the gospel plan, which furnishes instructions for us to follow in order to return to his presence. These instructions are known as commandments and are given to us through his servants, the prophets.

Every commandment is important and has been provided for a specific purpose. It is not logical to suppose that man may choose the commandments he wishes to observe and ignore the others. Note how emphatically the Lord has expressed himself on this matter:

"If thou lovest me thou shalt serve me and keep all my commandments." (*Ibid.*, 42:29. Italics added.)

We might well consider that keeping the commandments is a "one package deal."

In contemplating the gospel plan, however, there is a possibility that we may be attracted to certain doctrines to the exclusion of others.

Many years ago I read some verses that made a lasting impression upon me. They are called, "The Blind Men and the Elephant":

"It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation might
satisfy his mind."

The first happening to fall against the broad and sturdy side exclaimed: "the elephant is very like a wall!"

The second feeling of the roundness, smoothness, and sharpness of the tusk cried: "This wonder of an elephant is very like a spear!"

The third happened to grasp the squirming trunk in his hand. "I see," quoth he, "the elephant is very like a snake!"

The fourth reached out his hand, and

felt about the knee, "What this wondrous beast is like," he said; "Is very like a tree!"

The fifth who chanced to touch an ear, stated: "This marvel of an elephant is very like a fan!"

The sixth in groping about, seized the swinging tail. "I see," quoth he, "The elephant is very like a rope!"

"And so these men of Indostan,
Disputed loud and long,
Each in his own opinion,
Exceeding stiff and strong,

Though each was partly in the right,
And all were in the wrong."

(John Godfrey Saxe.)

And thus it is with us and the gospel. We catch a glimpse here and another there. Like the blind men of Indostan, we form our own impressions of the gospel. Yet it has been restored in its fulness, and through study and prayer we can obtain a knowledge and appreciation of its beauty and completeness.

Now to return for a brief consideration of the Lord's commandments, keeping in mind his promise when he said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

From the very beginning, God has provided his children with instructions or commandments. To Adam he gave the law of sacrifice. On Mt. Sinai, Moses received the Ten Commandments for the children of Israel. Some of these tell us what to do; others what not to do. Today, we still subscribe to those teachings as being basic and binding upon us.

From time to time through the years other important instructions have been given.

Frequently we hear the admonition: "Keep the commandments and you will be blessed," but there is more to it than that. Specifically, what are these commandments, the observance of which will bring us promised blessings? While the list would be impressively lengthy, a few essential ones we mention:

First: Love the Lord thy God with all thy heart, might, mind, and strength.

even many yet that we do not know. The purpose of the Lord is to bring us all back into his presence. He has given us the plan whereby this can be done.

I have a great testimony of the gospel. I love the Church. Again, I say, I appreciate every honor and every courtesy that has come to me. I would like to say again to President McKay and his Counselors and to all of the General

Authorities that I am a better man as I leave this assignment because of them than I have ever been before.

Tomorrow will be moving day for me. I must say good-bye to most of you now. Some of you I hope to see often. I thank the Lord for every choice blessing I have had.

I have had to speak this way or I would have choked up and could not

have said a word. God bless everyone of you as you continue your great labors in the work, and may our Father in heaven continue to bless these wonderful General Authorities.

Many great men in the past have been released by death. I am released while I am still alive, and there is some advantage to this. God bless you every one in the name of Jesus Christ. Amen.

Love is one of the great attributes of God and is the very essence of the gospel of Jesus Christ. Love is a virtue that every person should earnestly strive to develop.

Second: Next to loving God, we should love our neighbor as ourselves. This anticipates that we will be honest in our dealings with our fellow man and not take unfair advantage but help him in every way possible.

Third: In order to keep ourselves unspotted from the world, we should go to the house of prayer on the Sabbath day, partake of the Sacrament, renew our covenants with the Lord, and remember our promise always to keep his commandments.

Fourth: Prayerfully choose a suitable mate, go to the temple, the house of the Lord, to be married and sealed, not only for time, but also for all eternity.

Fifth: Establish a home, multiply and replenish the earth, rear a righteous family, set a proper example for a worthy posterity and the whole world.

Sixth: All members of the Church should live righteously. By so doing every male member will make himself

worthy to receive the priesthood and should then magnify it by gratefully accepting responsibilities that come, which callings he neither covets nor rejects, and in all his responsibilities he should be supported by his wife and family, standing loyally by his side.

Seventh: Search out the names of departed kinsman. As a proxy perform ordinances in the house of the Lord for their salvation and exaltation.

Eighth: Recognize that "the earth is the Lord's, and the fulness thereof; . . ." (Psalm 24:1.) Pay tithes and offerings as a token of appreciation for the good things of the earth and for all other blessings we receive.

Ninth: Share the gospel and teach all who will hearken to its message. In this way every member will become a missionary.

Tenth: Provide for our own economic independence. Remember the poor and needy and show concern for their welfare.

Eleventh: Keep the body a sacred temple for the Spirit of the Lord by being clean, chaste, and virtuous, realizing that his spirit will not dwell in an

unclean tabernacle. Also keep the body strong by observing the Lord's law of health, known as the Word of Wisdom.

To this list, brothers and sisters, you will want to add others.

As mortals we are weak. We have many frailties and imperfections, and it may be difficult at times to obey all the commandments. But we should never cease striving. Progress is doing better today than we did yesterday. Each of us should have as an objective the Savior's admonition:

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.)

As we become more perfect, we gain strength and willpower and thus it is easier to keep all of God's commandments. When this is accomplished, we are well on our way to happiness and eternal life.

Happiness, peace, and contentment can be ours. The Prophet Joseph Smith taught:

"Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*History of the Church*, Vol. V, pp. 134-135; italics added.)

The Prophet Alma also contributed this important truth:

"... wickedness never was happiness." (Alma 41:10.)

If we keep all of God's commandments, we will enjoy a feeling of calmness, serenity, and strength. This will serve as a bulwark to protect us against the winds and storms created by the tensions and uncertainties of present chaotic world conditions. We need not wait until we get to heaven to obtain peace and happiness. We can have heaven on earth, here and now.

May we all hearken to and observe the admonition of the ancient prophet who exclaimed:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Ecclesiastes 12:13.)

For which I humbly pray in the name of Jesus Christ our Savior. Amen.



BY THE WORD OF THEIR TESTIMONY

Nathan Eldon Tanner

Assistant to the Council of the Twelve

President McKay, President Moyle, President Brown, President Smith, and my brethren and sisters, I thank my Heavenly Father from the bottom of my heart for my membership in his Church and kingdom here upon the earth, for the priesthood which I hold, and for the honor and call that has come to me, which makes it possible for me to spend my time in the service of the Lord, and to associate with our beloved President, a prophet of God, David O. McKay, and these other inspired leaders who have been chosen by him to direct the activities of the Church and to lead us in the paths of truth and righteousness.

I am truly grateful for the opportunity I have of attending this outstanding conference with you, and partaking of the spirit that is here, and to be instructed and encouraged by the wonderful messages that we have heard. As I stand before you, I feel more keenly than I have words to express my inadequacy and humility and a need of, and I humbly pray for, an interest in your faith and prayers as I speak to you today.

As approximately one seventh of all the full-time missionaries in the world are laboring in the West European Mission, over which I have the honor to preside, and which includes the missions of the British Isles, France, and the Netherlands, and because we have in these missions young men and young women representing families, wards, and stakes from all parts of Canada and the United States, I feel that I should make a brief report of their activities, the work that is being done, and the progress that is being made in those areas.

First, I should like to congratulate those devoted stake and ward officers and the people in the five stakes in England and Holland on the fine work that they are doing and the progress that is being made. I wish to acknowledge the presence of, and welcome here today, representatives of the stake presidencies, of the bishoprics, and stake Relief Society presidents, who are here from those stakes, also President and Sister Boyer of the London Temple. I am sure that they, as the rest of us, will enjoy the spirit of this great conference and return to their wards and stakes with a keener desire and determination and ability

to carry on with the heavy responsibilities placed upon them.

Also, I wish to express my deep appreciation to those unselfish, dedicated mission presidents and their wives who are devoting every minute of their time and energy in directing the missionary work in their several missions. To see the love and devotion which they have for your sons and daughters who are placed under their care and direction is most encouraging indeed. They could not show a keener interest in their own children. The help and leadership which they give them will influence their lives for years and years to come.

Brother Roy M. Darley, with his organ recitals in the Hyde Park Chapel in London, is making a great contribution to missionary work.

Now, regarding that wonderful corps of missionaries who are serving in these different missions, I am happy indeed to be able to report that they are really doing a marvelous work and a wonder in the mission field. It is most encour-



aging and inspiring to go from one mission to another and hear those devoted missionaries bear their testimonies to one another and give their reports and experiences which they have had in teaching the gospel to the world. They are certainly to be congratulated on their enthusiasm, dedication, and their success as they go forward in their proselyting efforts.

To see how humble they are, and yet how fearless and determined, reminds one of Paul as he stood in chains before King Agrippa. Defending himself, he replied to the accusations of Festus, "I am not mad, most noble Festus, but speak forth the words of truth and soberness" (Acts 26:25), always with the hope that those who hear might accept their message. The results of their efforts are evident throughout the mission.

In April I reported that in the previous

eighteen months the LDS membership in the British Isles had increased from approximately 10,000 to 20,000, or nearly double. Today, I am happy to report that in these islands we had 1,197 baptisms in July; 1,274 in August; and in September, at the present rate, we will have over 1,400. This means that we are baptizing in the British Isles alone enough people for four or five stakes each year.

But more significant than this is the fact that the church population there is being increased at the rate of over 5 percent each month, or over 60 percent each year throughout the whole of the British Isles, while in some local areas the increase is as high as 200 to 300 percent in one year.

In France and the Netherlands the number of baptisms are also greatly increased. It is not difficult to see that a tremendous fellowship program is necessary, and I am happy to report that in these wards and branches, though many of them are new members and though the building facilities are most inadequate, the people are accepting the responsibility of trying to make the new converts feel at home and a part of the church organization.

The building program necessary to provide the facilities for this great influx of members presents a real problem. I personally wish to congratulate the building committee and those fine men who are directing the work on the ground, on the very efficient way in which they have organized their work and their staffs to go forward with the program of starting a new building every week.

I also wish to congratulate the members in the stakes and missions on the very wonderful way in which they have responded to this building program and in making labor missionaries available to assist wherever new buildings are being constructed.

President McKay, I am happy to tell you that the people there are responding beautifully to your call and slogan, "Every Member A Missionary," first, by striving to live lives worthy of example, and second, by opening their homes for group teaching and inviting their friends and neighbors and associates in to hear the gospel.

I should like to tell you of some of the experiences and observations that Sister Tanner and I had in September as we met with the Saints in the stake and district conferences in the capitals and some of the larger cities in England, France, Germany, the Netherlands, and Belgium which I feel are significant and which helped to strengthen our testimonies and helped us to appreciate probably more than ever before our free agency and our membership in this great Church.

First, we found that wherever we went,

regardless of country or city or language, there was the same sweet spirit of devotion and willingness to accept office and give service in the Church. As we interviewed the men in these cities for office, we told them they would be required to live up to the standards of the Church, that it would require much of their time, and that the responsibilities were heavy and would require sacrifice on their part.

All of them, though they knew that there was no remuneration but a great deal of hard work, had only one response: "I am willing to do my best, but am I worthy?" Where in all the world, outside of this Church, can you find this kind of dedication? It is evident that the members of the Church are being prepared to accept and follow the admonition of James wherein he said, "... be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.)

Secondly, we observed that the members, when speaking to one another and when addressing the people in meetings, referred to them, as they do all over the Church, as brothers and sisters. This too was very significant. What a grand and glorious feeling it is to know that you are really brothers and sisters, spirit children of God, who are interested in one another and enjoy the fine feeling of love and brotherhood and oneness in the Church wherever you are, regardless of whether you have known one another before or not. As the Lord has said, "I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:27.)

The third observation we made, and which is also significant and important to the members of the Church, is that all speakers concluded their reports and talks by bearing their testimonies, all of which were essentially the same. As Sister Tanner and I are unable to understand or speak the language of any of the countries on the European Continent, we have to arrange for someone not only to translate what we say to the congregation, but also to sit behind us and give us a running commentary of what is being said by the local people.

While in Brussels we had an interesting experience when the district and branch presidents were giving their reports. After two or three had spoken, and another was concluding, the man who was sitting there translating for us said, "He is now bearing his testimony." And he said no more. For the speakers who followed he did the same thing. This made me very conscious of the fact that the testimonies borne by members anywhere in the Church, regardless of who they are, or where they come from, state or imply certain fundamental and significant truths, and that testimony bearing itself is peculiar to the Church

of Jesus Christ of Latter-day Saints.

I should like to deal briefly with three or four of the fundamentals in the testimony of a Latter-day Saint. These testimonies include essential points of the message now being taken by the missionaries to the world. First, that the Godhead is composed of God the Eternal Father and his Son Jesus Christ and the Holy Ghost, and it is their testimony that God the Eternal Father and his Son Jesus Christ are Living Beings of flesh and bones and spirit, in whose image we are made, and that "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), that Jesus Christ is the Savior of the world who gave his life that all mankind may be saved and by obedience to the laws and ordinances of the gospel work out their own salvation and exaltation; that God the Father and his Son Jesus Christ both appeared in person and spoke to and instructed Joseph

individual members of the Church throughout the world. It is their testimony also that the Book of Mormon, which was translated by the power of God, is a divinely inspired record of God's dealings with the early inhabitants of the people on the American Continent, and that it is the word of God, and as recorded on the flyleaf of the Book of Mormon, it is "Written by way of commandment, and also by the spirit of prophecy and of revelation—... to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations..."

This message is a message of peace, the plan of life and salvation, which is the message to all the world, to accept Christ as the Savior of the world and him crucified and to follow the admonition of Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

This is the reason there are 9,000 young missionaries, ranging in ages mostly from nineteen to twenty-two years out in the world, receiving no remuneration, paying their own expenses at a cost of more than \$800,000 each month, or approximately ten million dollars each year, or twenty million for the two to two and a half years they are in the mission field. While in the field they will have contributed over 18,000 missionary years. They will have sacrificed 18,000 man years of schooling or otherwise productive life to teach the restored gospel, which is the plan of life and salvation, and to bring souls unto Christ.

This is a service of love, with no thought of financial gain, but with an unselfish desire on the part of these devoted young missionaries and their parents who sacrifice so much to serve God and their fellow men.

The struggle in the world today and the threat of nuclear war would be averted tomorrow and peace would reign upon the earth if the people in the world would accept this message. The conflict in the world which threatens the free agency and life of every individual is a continuation of the war in heaven, where Satan was determined to take away our free agency, God's greatest gift to man.

As we read in the scriptures: "... because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."



Smith; that Joseph Smith was chosen as a Prophet of God and that the priesthood was restored by John the Baptist and by Peter, James, and John upon the heads of Joseph Smith and Oliver Cowdery; that this priesthood is the power of God delegated to man to act in his name, and that it is now in the Church and is the authority by which all ordinances are performed in the name of Jesus Christ; that the gospel has been restored, and that the true Church of Jesus Christ is established; that this Church is an organization similar in all essentials to the primitive Church set up by Christ among the Jews with apostles and prophets, pastors and teachers, evangelists, etc.; and that we have a prophet at the head of our Church today through whom the Lord speaks and directs his people.

This is the testimony of these

(Moses 4:3-4.)

"Wherefore, he maketh war with the saints of God, and encompasseth them round about." (D&C 76:29.)

This was so evident to me as we were in Berlin to organize a stake there. I took the opportunity of going into East Berlin, as a tourist may if he has his proper papers. Here we have an outstanding example of the contrast of

conditions and the way of life in a divided city where the East is under the domination of a dictator where man has been robbed of his freedom and is now a slave of the state, and the other part of the city where he still enjoys much of his freedom. In the West, the stores, the streets with their bright lights, the cars, the hotels, and beautiful parks are all bustling with people

who can go and come as they wish and who are joyously and actively engaged in building and other industrial development. While in the East under the domination of man, you see very few people on the streets, a very limited number of cars, a drab-looking city with ruins on all sides, and the people with an attitude of despondence, despair, and defeatism, knowing that they are

AN EVERYDAY RELIGION

*Howard W. Hunter
of the Council of the Twelve*

There is a growing concept among men of the world that religion is something reserved for the Sabbath day, or for the hour spent in places of worship or in prayer. Men distinguish between the everyday affairs that occupy their minds and direct their activities in the busy business world, and those things within the realm of theology. "Don't mix religion with business," some say. Can religion be eliminated from the affairs of everyday living?

As Christians, I suppose we could define religion as a belief in God and a devotion to him, which belief stimulates a love for God and a desire to serve him.

James said,

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unstained from the world." (James 1:26-27.)

In other words, religion is more than a knowledge of God or a confession of faith, and it is more than theology. Religion is the doing of the word of God. It is being our brother's keeper, among other things. To keep unstained from the world does not mean that one must withdraw from all association with the world, but rather to keep away from the evils of the world; or as more beautifully put in one of our hymns, "Freedom from earth stains."

We can be religious in worship on the Sabbath day, and we can be religious in our duties on the other six

days of the week. The Apostle Paul, writing to those called to be "saints" at Corinth stated:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.)

If such little things as eating and drinking are to be done to the glory of God, how much more important it must be that all of our thoughts, the words we speak, or acts, conduct, dealings with neighbors, business transactions, and all of our everyday affairs, be in harmony with our religious beliefs. In the words of Paul, "whatsoever ye do, do all to the glory of God." (*Idem.*) Can we therefore eliminate religion from our week-day affairs and relegate it to the Sabbath day only? Surely not, if we follow Paul's admonition.

Religion can be part of our daily work, our business, our buying and selling, building, transportation, manufacturing, our trade or profession, or of anything we do. We can serve God by honesty and fair dealing in our business transactions in the same way we do in Sunday worship. The true principles of Christianity cannot be separate and apart from business and our everyday affairs.

Religion is often regarded as opposed to pleasure, but God's reason for creating man is that he might have joy.

"Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

There is no reason why joy should be turned out-of-doors before religion can come in. Many people think of a religious person as one with a sad countenance and draped in black, but this is not so. When the angel of the Lord appeared to the shepherds to announce the birth of the Savior, he said:

"... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10.)

Christ, himself, said:

"... I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Joy existed in the pre-existence before the foundations of the earth were laid,

"... and all the sons of God shouted for joy." (Job 38:7.)

Peter, in his epistle, speaking of the appearance of Jesus Christ, said:

"... though now ye see him not, yet believing, ye rejoice with joy unpeakable and full of glory." (1 Peter 1:8.)

There is nothing sad or gloomy about a person who accepts the truths of the gospel and incorporates these principles in his daily living. God wants all of his children to be joyous and glad, and we can have this blessing if we are willing to keep his commandments and live by his word in all that we do. Thus living one's religion must apply to temporal affairs as much as it does to those things which we think of as spiritual.

There are some who ask why the Church is concerned with temporal affairs. The Church is interested in the welfare of each of its members. This interest therefore cannot be limited to man's spiritual needs alone but extends to every phase of his life. Social and economic needs are important to everyone. Man also has need for physical, mental, and moral guidance. Our lives cannot be one-sided, nor can we separate the spiritual from the temporal. The Lord has said:

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created."

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D&C 29:34-35.)

The Lord makes no distinction between temporal and spiritual commandments, for he has said that all of his commandments are spiritual. When we understand the plan of life and salvation, this becomes evident to us. Mortality is just one part of our eternal life.

at the beck and call of a foreign anti-Christ dictator with policemen and soldiers on every side to see that they do as they are told and that they cannot escape. Why? Is it because they are so happy and prosperous and contented with conditions there?

Satan is at work, my brethren and sisters. Our freedom is at stake. It is the responsibility of everyone who calls

himself a Christian, and particularly for every member of the Church of Jesus Christ of Latter-day Saints, and more particularly for every holder of the priesthood of God, to take a firm stand and a determined stand against evil. It is my testimony to you, my brothers and sisters, wherever you may be, that God has given us the solution to our problems, the plan by which we can enjoy

peace in the world and peace in our lives.

I plead with you, everyone, wherever you may be, to accept Christ as the Savior of the world and to go forward as champions of our Heavenly Father and his cause and keep his commandments that we may enjoy his Spirit to be with us at all times, in the name of Jesus Christ. Amen.

We know where we came from. Holy writ tells us that we were born the spiritual children of our Heavenly Father, that we dwelt with him in a spiritual existence before our birth into mortality. The divine object of our coming to earth is to obtain a body of flesh and bones, to learn by the experiences which come to us in this mortal life the difference between good and evil, and to accomplish those things which the Lord commanded. Thus this life is the schoolroom of our journey through eternity. There is work to do and lessons to learn that we might prepare and qualify ourselves to go into the spiritual existence to follow.

Man distinguishes between the temporal and the spiritual, probably because living in mortality between the spiritual pre-existence and the spiritual life hereafter, he fails to recognize the full significance of his activities during the years he spends on earth. To the Lord everything is both spiritual and temporal, and the laws he gives are consequently spiritual, because they concern spiritual beings.

Every phase of our life, therefore, becomes the concern of the Church. The great welfare program of the

Church demonstrates this principle. The Church is interested in our social and our recreational needs, educational, family life, our business affairs, and all that we do.

There is no way we can separate the activities of worship on the Sabbath day from the many pursuits of the week-day by calling one religious and the other temporal. Both are spiritual. God has ordained them thus, for they consist of our thoughts and actions as we wend our way through this part of eternity. Thus our business transactions, our daily labors, our trade or profession, or whatever we do become part of living the gospel.

This imposes upon us a high duty and a high responsibility. If all men would live in obedience to these principles in their daily lives and in their dealings with each other, and if this same code would prevail among those who are in leadership among the peoples and nations of the world, righteousness would prevail, peace would return, and the blessings of the Lord would be showered down upon his children.

Righteous living must start in the lives of individuals. Each of us has the duty. It must be incorporated into

family living. Parents have the responsibility to live these principles and teach them to their children. Religion must be part of our living. The gospel of Jesus Christ must become the motivating influence in all that we do. There must be more striving within in order to follow the great example set by the Savior if we are to become more like him. This becomes our great challenge.

Our daily prayer might well be stated in the words of the hymn:

"More holiness give me,
More strength to o'ercome;
More freedom from earth stains,
More longing for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More, Savior, like thee."

I witness that Jesus is the Christ, the Savior of the world. If only we could catch the vision and conform our lives to his teachings, we would find that joy which has been promised to us. In whatever we eat or drink, or whatever we do, may it all be done to the glory of God I humbly pray, in the name of Jesus Christ. Amen.

PRACTICE AND FULFILMENT

BY ZELDA DAVIS HOWARD

*I cloud my days with tactless words, and errors—
I have wished oh so many, many times,
That I might live one life just for practice, and
Another one, after I have learned my lines.*

*Deep gratitude has ever filled my being,
As God has given me another day,
Another chance to try to make amends for
All my wrongs, and mistakes of yesterday.*

KEEP GOD'S COMMANDMENTS NOW

Milton R. Hunter
of the First Council of the Seventy

My dear brethren and sisters, we are living in a great age of the Church. I thrill when I think about the tremendous growth that is taking place, and especially when I meditate on the development of the various phases of church activity. This unusual growth and development has taken place primarily during the past few years since President David O. McKay became leader of the Church.

As President Henry D. Moyle said yesterday, truly the stone has been cut out of the mountain without hands, and it is destined to roll forth and fill the whole earth. (See Daniel 2:34-35, 45.)

As I travel throughout the Church and meet with the stake presidencies, the other officers, and the people in general of the various stakes, I thrill with their devotion. Thousands and thousands of them have an eye single to the glory of God and to the upbuilding of the kingdom. They bear solemn testimonies that Jesus is the Christ and that this is his true Church. I marvel how devoted to the cause of righteousness many Latter-day Saints are.

On the other hand, when I look at the reports of the various stakes and observe how many members have their names on the records who are not keep-

ing the commandments, it causes my heart to sadden. It causes me to want to do all I can to help change that condition. I strongly desire that all Latter-day Saints work out their eternal exaltation now while the opportunity is ours.

It seems that many in the Church do not appreciate the gospel. They do not realize that if they attain the greatest amount of joy in this life and eternal life in the world to come, they must prove faithful now. This life is our opportunity. Yes, our chance to serve God is now! Today is the day for us to prepare to meet God. We cannot put it off until the next world.

Some 2,500 years ago, Nephi, looking down through the stream of time, saw our day and prophesied about it extensively. He said that in the last days the God of heaven would proceed to bring forth a marvelous work and a wonder. He described this work and the great effect it would have upon the people of the world.

Nephi also proclaimed that many Church members in our day would not be faithful. He said that they would be influenced by the Evil One; that they would be deceived and dragged down to hell. Let me read one of Nephi's statements:

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"Yea, and there shall be many which shall teach after this manner, false and

vain and foolish doctrines, . . ." (2 Nephi 28:8-9.)

It seems to me that the principle theme of this conference has been obedience to God's commandments. I have a strong feeling in my heart this afternoon to say something to cause some of us to recognize the importance of keeping God's commandments at the present time while the opportunity is ours.

I remember that a few years before President Grant died, he came to a general conference one day and said that while preparing his mind for conference he had wondered what great blessing he could give to the Latter-day Saints. He pondered on what good thing he could do for them. And then he remarked, "Under the inspiration of the Lord I have come to conference with the one simple idea, 'Keep God's commandments!'"

Many Latter-day Saints think that they can reject temple marriage, fail to pay their tithes and offering, commit various sins here in mortality and that they will have another chance to make all of this up in the life to come. I desire to emphasize the point that now is the time for members of the Church of Jesus Christ of Latter-day Saints to render obedience to all of the Master's laws and ordinances. It is required that we keep God's commandments now, because we have taken upon ourselves the name of Christ. We are members of his Church, and so we are having our opportunity to render obedience to all of his commandments now. We should perform our own ordinances in the temple and keep all of the Lord's commandments while the day lasts, because for us the night may come wherein we cannot work. That would be terrible if we had not proved faithful.

In the account of the grand council of

READ THE BOOK OF MORMON

Alma Sonne
Assistant to the Council of the Twelve

President McKay, brethren and sisters, after having listened to the music during these conference sessions, and after

having heard the prayers which have been so fervently offered, and hearing also the stirring sermons which have been delivered, and having felt the spirit of all meetings in this conference, I have been led to say in my own heart, "Surely this is the marvelous work and wonder spoken of by Isaiah the prophet."

Seven or eight months ago President Joseph Fielding Smith in speaking to the General Authorities of the Church suggested that each one of them read the Book of Mormon during the year. Like many others, I began the reading. I have almost finished it. At the same time I also read Orson Pratt's treatise on the book as he wrote it many years

ago. It has been refreshing and stimulating to me and certainly very enlightening, even though it has been read and referred to many times over the years.

Elder Pratt, in writing his analysis of this latter-day scripture, makes this statement: "The book must be either true or false. If true, it is one of the most important messages ever sent from God. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever pawned on the world."

Many people during this year are reading the Book of Mormon. Many have read it in the past, and many will read it in the future. It was given

heaven we read: "And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth wherein these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them, . . ." (Abraham 3:24-25.)

Thus, in the very beginning—even in the spirit world—we were informed that mortality was to be a state of probation, a proving ground, to see if we would keep all of God's commandments. That same idea was verified in a modern revelation through the Prophet Joseph Smith to the Latter-day Saints. Jesus Christ, our Lord, declared:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

A little later another revelation came to the Prophet which warned the Saints as follows:

"For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (*Ibid.*, 78:7.)

Jesus Christ is the great Lawgiver and Judge. He is the one that will give us our rewards and blessings for righteousness, and, on the other hand, withhold blessings or give us the punishments for failing to live righteous lives. He judges on a very fair basis by eternal law. He cares not whether one is rich or poor, bond or free, male or female.

Jesus judges by what is in one's heart: ". . . for out of the abundance of the heart the mouth speaketh," (Matt.

12:34), and, "For as he thinketh in his heart, so is he: . . ." (Proverbs 23:7.)

And so the Lord's judgment will be based upon law. We shall receive exactly what we merit. We read in the Doctrine and Covenants:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

As we learned in the Mutual theme a few years ago, the Lord also said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Ibid.*, 82:10.)

I think, my brothers and sisters, that we should not only avoid committing sins, but we should also avoid doing things that appear to be sinful.

When I was a young man, I heard a good woman say several times, "Don't do anything wrong. Don't do anything that even appears to be wrong."

Of course, at that time I thought that that statement was somewhat foolish; but as I have become older and have observed human nature, I have come to know that the example we set causes many people to do wrong. Our example may also cause them to do right. And so now I think that that statement is a very wise one.

Let me illustrate with a little personal experience. A few years ago, accompanied by a welfare man, I was on the way to Seattle to a stake conference. The train stopped at Portland for the passengers to eat breakfast. As we ordered our breakfast, as usual the waitress asked if we would care for coffee. Of course, as always, we replied, "No, thank you." But when she brought the breakfast, she set two cups of coffee be-

side our plates and left quickly.

I said to the welfare man, "I am not going to leave this coffee beside our plates while we eat."

He replied, "We could push them aside a little distance from our plates, and I think it will be okay."

The waitress returned about then. I asked her to remove the coffee, stating that we had not ordered it. No sooner had she got away from the table with the two cups of coffee than the door opened and in walked the stake president of the Portland Stake. He spied us immediately, came over and sat down by us, and conversed with us all the time while we ate breakfast.

When we got back on the train, the welfare man said, "My, that was a narrow escape. If we had had that coffee on the table, we could not have convinced that stake president that we had not ordered it and that we had not intended to drink it."

Brothers and sisters, all of us who are members of the Church of Jesus Christ of Latter-day Saints have entered into a covenant with the Lord to keep all of his commandments now while here in mortality. In the words of the Preacher:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:13-14.)

I humbly pray that as members of the true Church, we will strive hard "to do justly, to love mercy, and to walk humbly with our God." (See Micah 6:8); and after mortal life has closed, may we find a glorious home prepared for us in his mansion on high.

In the name of Jesus Christ. Amen.

to the world through Joseph Smith the Prophet when he was a young man in his early twenties. The Prophet was a humble man. He was unlearned in the arts, the sciences, and literature of the world. At the same time he laid no claim whatever to any literary power or ability. The book was not produced as a result of prolonged preparation or any studious effort such as the writing of a book would entail. It is in perfect harmony with the Bible teachings. It contains a similar message and emphasizes the same truths. No book was ever written with a higher and a nobler purpose. Its aim is to teach the Jew and the Gentile that Jesus is the Christ,

the Eternal God who manifests himself to all nations.

It is and always has been a builder of faith and a converter of souls. Its power in these respects is marvelous and beyond the understanding of the unbelieving and those who "are wise in their own eyes and prudent in their own sight." A humble approach to its reading is necessary.

Readers of the book are left with God's help to determine its value, its divinity, and its truthfulness. They are not asked to consult with the scholars or the recognized men of learning as to its validity. They are cautioned, however, to ask God the Eternal Father in

the name of Jesus Christ regarding the reliability and the trustworthiness of the message it contains, directed as it is to the Jews, the Gentiles, and the remnant of the Nephite race.

Under that procedure they will receive a testimony as to its sanctity and authenticity which is stronger and mightier than all the arguments of cynics and skeptics. No one has found anything that nullifies the testimony of the three witnesses to this sacred volume. Their testimonies still stand. Not a single thing has been brought to light, not a single thing to discredit their solemn declaration. It was challenged, as you may know and surmise, and the

integrity of the witnesses was questioned. Their characters were assailed, and they were accused of being in collusion with a wicked pretender and a false prophet.

It has always been so and naturally was expected, for the world is full of doubters and cynics. Jesus knew this when he talked to Nicodemus. "We speak that we do know," said Jesus, "and testify that we have seen; and ye receive not our witness.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:11-12.)

These were the words of the Master, but these witnesses never wavered in their testimony. They left the Church and were unfriendly to the Prophet. They were excommunicated at a time when the Church needed their support. There is something dramatic about Oliver Cowdery's return to the Church. The day he came back the fortunes of the Church were at their lowest ebb. The people were outcast and had been driven from their homes and possessions. Fully repentant, Oliver Cowdery was baptized and entered the Church as a humble member.

Martin Harris returned and was bapt-

tized after a long period on the outside. His numerous testimonies to his neighbors and friends are a vindication against the charges that he had denied his testimony.

David Whitmer, disgruntled and disappointed, did not return. He claimed the Church had left him; that he had not left the Church. He evidently lacked humility which is required of faithful members of the Church. His last act was to reconfirm his testimony and to rebuke those who had accused him of being unfaithful to the written document which he had signed. He executed an affidavit on his deathbed to silence

"I GIVE YOU MY TESTIMONY"

*Gordon B. Hinckley
of the Council of the Twelve*

My beloved leaders, my dear brethren

and sisters, it would be neither appropriate nor desirable for me to speak at length. I wish merely to share briefly with you some of the feelings of my heart.

Sister Romney told me yesterday afternoon that she knew that I was the one to be sustained because of the appearance of my eyes when she talked with me yesterday morning. I confess that I have wept and prayed.

I think I feel some sense of the burden of this responsibility to stand as a witness of the Lord Jesus Christ before a

world that is reluctant to accept him. "I stand all amazed at the love Jesus offers me." I am subdued by the confidence of the Lord's Prophet in me, and by the expressed love of these, my brethren, beside whom I feel like a pigmy. I pray for strength; I pray for help; and I pray for the faith and the will to be obedient. I think that I need—and I feel that all of us need—discipline, if this great work is to roll forward as it is ordained to do.

I expressed three and a half years ago when I stood here my appreciation

WHEN THE SPIRIT SPEAKS

*S. Dilworth Young
of the First Council of the Seventy*

Yesterday Elder Marion G. Romney mentioned the matter of the Holy Spirit and said that one does not hear it with his ears. May I read to you a verse of scripture which verifies that. Nephi was rebuking his two brothers who were intent upon killing him as they journeyed toward the Promised Land. He reminded them that they thought to murder his father, but also their intent was to murder him, and therefore in

their hearts they were murderers. Then he reminded them of the times which the Lord had tried to impress them in these words:

"Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice;" —and this is the part I would like to have you hear—"but ye were past feeling, that ye could not feel his words; . . ." (1 Nephi 17:45.)

I used to wonder why Nephi didn't say "hear his words." Now I know that one doesn't hear them with his ears, as Brother Romney said. But into a person's mind there come words. These seem to be his own words, but with the Spirit upon him, are not his words. With these words comes a feeling. One actually feels the words, just as Nephi said. These brothers had lost that feeling, and therefore could not detect words given by the Spirit as apart from

their own thoughts.

This "feeling" comes to all who will hear. One's first experience in this likely is akin to those of all converts to the Church when they read what Moroni said. He told them that after they had heard these things, if they would ask God they would know of their truth. (Moroni 10:4.) I believe that James was referring to this fundamental truth when he wrote these words, "If any of you lack wisdom, let him ask of God, . . ." (James 1:5.) The Prophet Joseph, reading, was impressed to go to the woods and pray. Anybody who cannot learn to hear by feeling will not go very far in the Church, in my humble opinion, for I believe that to be the way the majority of us know if these things are true.

By that Spirit which whispers in my soul, and which I feel with my heart and my feelings at the same time, the knowledge of which rings constantly in

those who had questioned his integrity.

But the book itself is the best evidence of its divinity. If the book is a fraud, Joseph Smith knew it. There could be no question in his mind about its being fraudulent or genuine. He had the answer. Thousands have read it and have come away with the same testimony which he and the others gave. Not a single logical explanation has been offered to discredit the claim of the Prophet and his associates. The book still stands as a divine record, unmarred by the attacks of critics, most of whom were insincere and untrustworthy.

If Joseph Smith wilfully and deliber-

ately fabricated that volume and gave it to the world as scripture, he was unworthy of the confidence of all good men. Of all men he would be the most deceptive and the most dishonest. He would be a stranger to every divine and holy impulse. By every law of affinity his mind would be darkened by his evil designs. God's Spirit would depart from him. No heavenly inspiration or enlightenment could emanate from one so bad, but his scriptural productions, every one, emphasize moral and spiritual values. They are warnings against wrongdoing. They are confirmations of Bible teachings.

The Book of Mormon especially is a strong indictment against every sin in every form. I beg of you, brethren and sisters, to read the book; and as you go home following this conference, open the sacred volume and read it slowly and prayerfully, chapter by chapter, until it is finished, and, if you will do so, God will bless you. He will strengthen your testimony. He will increase your faith, and he will bless you in your devotion to the great cause for which we all stand.

May you and I be faithful in all things I pray in the name of Jesus Christ. Amen.

for the name which I bear [Bryant S. Hinckley, his father], which has come from faithful forebears, who gave much and received little that I might receive much while giving little.

I was moved this morning as the choir sang that great anthem, "Crown Him Lord of All." The unity, the harmony, and the discipline of this choir always impress me. Now, my brethren and sisters, God has written the score which we are to perform. Our prophet is our director. With effort and with harmony we can stir the world and "crown him

Lord of all," if we have the will to discipline ourselves with that restraint which comes of true testimony.

I would like to say that this cause is either true or false. Either this is the kingdom of God, or it is a sham and a delusion. Either Joseph talked with the Father and the Son, or he did not. If he did not, we are engaged in blasphemy. If he did, we have a duty from which none of us can shrink—to declare to the world the living reality of the God of the universe, the Father of us all; and of his Son, the Lord Jesus

Christ, the Savior of the world, our Redeemer, the Author of our salvation, the Prince of Peace.

I give you my testimony that this is true. It is not false. Our detractors may debate theology, but they cannot refute this testimony which has come by the power of the Holy Ghost into my heart and into your hearts, and which I solemnly declare this day as I express unto you my appreciation for your sustaining hands and hearts, in the name of the Lord Jesus Christ. Amen.

my whole being, I know that Joseph Smith received many of his revelations by that means. By that whispering feeling, too, I know that he was a prophet of the Living God and that President McKay is likewise a prophet of the Living God. I would ask only one thing, that each of us as we leave this conference ask ourselves if during any of these meetings, we felt in our hearts the whispering, and had the words form into our minds as the whispering became feeling, and the message came clearly into our minds that the speaker has spoken truly. "That is true doctrine. He is speaking truth to us," it tries to say.

To me this conference has been filled with that type of thing. I am proud to be a member of the Church. I am delighted to have the opportunity of bearing my testimony that I know these things are true, and I do it in the name of Jesus Christ. Amen.

WINTER WORD

BY GILEAN DOUGLAS

*There must be a strange white word for this,
Slow as the flakes which enchant the air
With their languid dance and their clinging kiss
And their veils cast off for the hills to wear.*

*Deep as the drifting by wood and stone
And deep enough to rebury spring,
Soft as a sigh or the muted tone
Of the glissade's sibilant whispering.*

*Still as the river's glacial trance,
As the great fir heavy with snow and night;
For the vaped breath and the wintered glance
There must be a word that is strange and white.*

THE AMAZING GROWTH OF THE CHURCH

Franklin D. Richards

Assistant to the Council of the Twelve

President McKay, President Moyle, President Brown, President Smith, and all of you wonderful brothers and sisters and friends, I approach this responsibility and assignment with a humble heart, and I pray that our Father in heaven will bless me with his Spirit that I might be able to say something that will be helpful in building the kingdom of God.

At the last conference, I spoke to you about the amazing growth and development of the Church. At that time I suggested that each of you accept President McKay's challenge that every member be a missionary. To do this I proposed that we ask our friends and neighbors the two golden questions, "What do you know about the Mormon Church?" and "Would you like to know more?"

It is apparent that many have been asking these questions. Are you one of them?

As a supervisor of the eight eastern American missions, I have spent a large part of the time since the last conference in those missions, and I bring to you the affectionate greetings and love of the mission presidents, the missionaries, and the Saints. I am happy to make this brief report:

First, that convert baptisms are nearly three times those of a year ago, that means approximately 1,100 each month, or as translated into new stakes, roughly six new stakes each year.

Secondly, chapels and church buildings are being built in large numbers. Just as an example, Sister Richards and I came back a short time ago from the Canadian Mission, and in that mission during the first seven months of this year, six chapels have been completed and are occupied, and seven more are either under construction or in the late planning stage.

Third, new stakes are being organized. Two have recently been organized in North Carolina and within the area covered by the eight eastern American missions, it is likely that eight more stakes will be ready for organization during the next twelve months.

This pattern of accelerated growth and development of the Church, as you can see, is going on throughout the entire world. Many have asked why this growth is taking place. Prophecy

is being fulfilled, my brothers and sisters, and the Lord is pouring out his Spirit upon all flesh. I can notice the difference in just the last few months.

In a vision manifested to Joseph Smith the Prophet and Oliver Cowdery, the heavens were opened, and Moses appeared and committed unto them the keys of the gathering of Israel from the four quarters of the earth. I bear witness to you that this, the Dispensation of the Fullness of Times, is indeed the time of gathering.

When the Angel Moroni first visited the Prophet Joseph, he quoted from the second chapter of Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." (See Joseph Smith 2:41; Joel 2:28.) Moroni told the Prophet that this was not yet fulfilled but would be soon. I am confident, my brothers and sisters, that this prophecy is now being fulfilled.

The Lord has told us, "And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts." (D&C 29:7.)

As the Savior instructed: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

So we in this dispensation have also been instructed. These prophecies are being fulfilled in this great growth of the Church. Baptism is necessary to enter the kingdom of God, and to us of this dispensation the Lord has given the assignment to baptize his elect. Today we have the counsel of our President and Prophet David O. McKay that "every member should be a missionary," in order to bring more souls into the kingdom of God. We sustained our President wholeheartedly and seek to follow his counsel.

So every man, woman, and child wants to know how they can fulfill their assignment to be a missionary.

First, each one of us must live the gospel; then we should invite our non-member friends to attend our Church meetings and functions with us; also, find people who want to know more about the Church and the best way to do this is to ask the "golden questions,"—"What do you know about the Mormon Church?" and "Would you like to know more?"

Those that say "Yes," should be invited into group meetings in the members' homes to hear the missionaries discuss the principles of the gospel. Where this is not possible, the person should be referred to the missionaries to contact.

Asking these two questions is a sifting process, finding the elect, those that want to know more about the Church.

In Charlottesville, Virginia, as an example, one of our good sisters who worked at a bakery decided to ask the five women she was working with the golden questions, and all of them said they would like to know more about the Church. She invited them to a series of group meetings in her home to hear the missionaries, and four of the five women gained a testimony and were baptized into the Church.

The full-time, stake, and district missionaries will work with you, with the special assignment to teach the gospel. All the missionaries throughout the Church are using the simple, uniform plan. This program assists them in developing greater spirituality, the attitude of success, and a good knowledge of the gospel and the teaching plan. Through this preparation, missionaries are endowed with great power.

Heretofore a large part of the missionary's time has been spent in finding people to teach. Now more of the missionary's time is being spent in teaching because the members are finding those that are interested and in many instances bringing them together into groups to be taught by the missionary. This method is bringing into the Church many more converts.

Everything is being done to make the work of the missionaries more efficient and effective. The use of the telephone in tracing and to follow up referrals is a real effective, modern proselyting device. The use of cars, in many instances, is also a great time-saver. Home nights to permit groups to get acquainted with the Church and for missionaries to make contacts with nonmembers is likewise an effective tool.

We are just starting on a comparatively new approach. This involves an advertising and direct mail program, a new type of tracing, so to speak. Our advertisements and letters will provide a coupon or a card to be returned to us, requesting missionaries to call or a home-study course to be sent.

We have adapted the uniform missionary teaching plan to a home-study course. Many who study the gospel in this manner will undoubtedly later want missionary visits. Through advertisements and through the mail, we will reach many that we are not able to reach by our present methods. Baptisms from this source of referrals are already being reported.

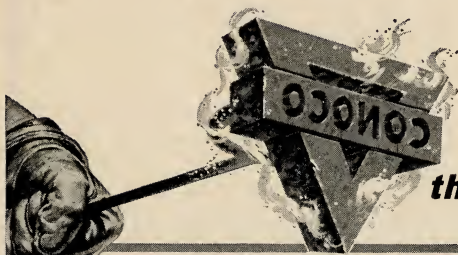
Many people refer to our present missionary plan as a "new plan," but it really is not. Examining the proselyting methods of the apostles and the disciples at the time of Christ and in the early days of the Church in our time, we find that the methods used today are very similar. One of the most remarkable examples was Peter's sermon to the people on the day of Pentecost,



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the result of which is recorded in the second chapter of Acts, and the 41st verse as follows:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.)

The autobiography of Parley P. Pratt tells us of his meeting John Taylor, whose name was given to him as a referral. Parley P. Pratt used group meetings most effectively. His experience in New York City is related as follows:

"While I preached, a lady solicited me to preach in her house in Willett Street, for she said, 'I had a dream of you and of the new church the other night.' Another lady wished me to preach in her house in Grant Street. In the meantime I was invited by the Free Thinkers to preach or give a course of lectures in Tammany Hall. In short, it was not three weeks . . . till we had fifteen preaching places in the city, all

of which were filled to overflowing. We preached about eleven times a week besides visiting from house to house. We soon commenced baptizing and continued baptizing almost every day during the winter and spring." (P. 170 1950 Ed.)

Our missionary program is based on declaring repentance and baptism. Our missionaries know that baptism is essential, and they are baptism conscious. The Lord has given us a list of qualifications necessary for baptism, and this is in the Doctrine and Covenants, section 20. Missionaries are instructed to see that these qualifications are met. This is not a day for compromising standards.

After baptism our responsibility is to fellowship the new converts. There will be little falling away as we "love" these good people into the Church and give them an opportunity to serve.

Brothers and sisters, God the Father and his Son Jesus Christ did appear to

the Prophet Joseph Smith. The fullness of the gospel of Jesus Christ has been restored to this earth. The Church of Jesus Christ with the authority to act in his name is on the earth. This is the Church of Jesus Christ of Latter-day Saints. We need a prophet today, and we have a prophet—President David O. McKay.

I bear witness to you that these things are true.

Remember the scriptures. "For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard." (D&C 33:3.) And remember President McKay's admonition, "Every member a missionary." The challenge is for each of us to be a missionary. This means for each of us to bring a convert into the Church this year. Let us make this our goal and may the Lord make us equal to the task, I pray in the name of Jesus Christ. Amen.

TRUST THE PROPHET

Theodore M. Burton

Assistant to the Council of the Twelve

My brothers and sisters, I am most grateful for this past year. It has been a marvelous year to have spent in association with these, my brethren. I have had my eyes opened. I have learned many things. It has also been a tremendous blessing to me to be able to travel among the stakes and missions of the Church and see what wonderful strength and leadership we have wherever I travel.

I have been greatly impressed by the strength of the Church, for I feel the strength of the Church is in the hearts of our people who are willing to serve and to sacrifice because of the testimony they have in their hearts that this is the truth.

Now, as a missionary, how can I teach the things that are in my heart to you, the people? How can I strengthen the Saints and teach those who are not yet members of the Church? How can I give confidence to them that God does live and that he does speak in this generation?

Perhaps I can illustrate this by talking for a moment about some of the problems of translation. When I worked for the United States govern-

ment in the foreign agency service of the Treasury Department, it was my duty to translate some of the customs laws from the German into the English language. I soon learned that a man in order to translate has to know much more than just the words of the language. I found that a translator must give a message, not just a literal translation of the subject word for word.

I found that sentences mean much more than words. I found that paragraphs are much more important than sentences, and I found that the treatise as a whole must make sense. Otherwise, the translation is not good. Words have many different meanings, and the meanings of these words depend upon their usage. The context in which they are used becomes extremely important.

Let us take as a simple example the word, *corn*. It is a simple English word, but if you were to translate this into another language, you would have to understand some of its many meanings. *Corn* would mean *maize* to the Indian. It would mean *grain* to the Britisher. It would mean *whiskey* to the moonshiner. It would mean to *granulate* to the chemist or to the munitions manufacturer. It would mean to *preserve* to the housewife. It would mean to *plant* to the farmer. It would mean a *horny skin growth* to the doctor of medicine.

So, if you were to translate that word, you would have to know how it was used. Thus a translator must understand the meaning of the information he is to present; otherwise, his translation

is impossible. So, if he is to translate, he must become an authority in other fields much more than just an authority in the language with which he is working. He must understand something about the subject being translated.

Let us look now at the problem of translating the Bible, particularly in the Old Testament. Not only must the translator know English, he must also know Hebrew. He must know what the Hebrew says, and then he must put that understanding into the English language.

In the Old Testament there are several Hebrew words, "ro'eh," "hozeh," and "nabhi," all of which are translated by the translators as *prophet*. The first two, almost synonymous, from the roots "ra'ah" and "hazah," both meaning to see suggest the man of vision and should be properly rendered as *seer*. The term "nabhi" from the root "nabha" means to announce. But if the translator felt that to see and to announce are synonymous and that they refer to the same thing, then he would so use them. Thus we find that all of these words were used and translated as *prophet* and sometimes the word *seer* was used where *prophet* should have been used, and sometimes the word *prophet* was used where *seer* should have been used. Confusion resulted therefrom, because the translators did not understand that these two words *seer* and *prophet* mean different things; that they have different usages.

There is a great difference between these words, because a *seer* is greater

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than a prophet. King Limhi, in speaking to the missionary, Ammon, said, "... a seer is greater than a prophet." Then Ammon explained why. He said, "... a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

"But a seer can know of things which are past, and also things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known." (Mosiah 8:16-17.)

Life for the ordinary man is oftentimes frightening and bewildering. There is so much that we mortals fear. There is so much that we do not understand. There is so much that we do not know. When we talk of knowing, we talk of knowledge, and it would be well to ask ourselves what we mean by "knowledge." Knowledge is only our interpretation of the evidence before us. If our interpretation of the evidence is wrong, our knowledge is false.

Sometimes, therefore, we make grave errors, for our interpretation of the evidence is wrong. What a shock it is for us to realize that what we once thought we knew—is wrong! This has occurred many times in the history of the earth. Why, the evidence was so plain to those who stated that the earth was flat, that when anyone mentioned that the earth is round, it was a ridiculous thing, and the people just laughed at the idea. Yet by the evidence we have today we interpret this to mean that the earth is round, and we claim that previous persons just didn't understand the evidence presented to them.

The same thing is true when we

talked about the sun revolving around the earth. Why, any man with eyes to see could actually see the sun revolving around the earth! Yet our interpretation of the evidence today is just the reverse of this. So, what we say we know is not always true.

What then can a person cling to? Youth lacks experience, and older people jump at conclusions also. Knowledge is often based on too little evidence, either by the young or by the old. Thus, young and old, when they have found themselves questioning, become skeptical, and they begin to question and doubt everything and have confidence in nothing.

Now to what can a man turn? In what can he place reliance? In whom can we put our confidence, our trust? Now remember, Ammon said a seer is greater than a prophet. Before he made this statement he had said "... I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer." (*Ibid.*, 8:13.)

Thus one can trust a seer because a seer may see the heavens open. He may see the great vision of God working in all his majesty. He may see the fulness of truth as it is revealed to him by God who makes no mistakes. The evidence is clear, therefore, and the interpretation is clear. The seer can bear personal testimony, not based on books, not based on scholarship, not based on tradition, but based on the evidence of things that God himself can reveal to him in an actual experience with Deity. He may receive a revelation from God

by actually seeing and hearing and being instructed in the real truth.

A seer then is one who may see God, who may talk with God, who may receive personal instruction from God. Our prophet is a seer and a revelator. I do not know who originally taught the doctrine. I was told once that it was taught by President Heber J. Grant, but I was taught this doctrine by Elder Marion G. Romney, who told me that the Lord will never let his prophet, the seer, lead his people astray. Men in all ranks on this earth and in the Church have fallen from grace, but the Lord will never permit the great prophet, our seer, and revelator, to fall or to lead the people astray. Before this could happen God must of necessity remove that man from the earth.

There must be someone to whom the people can turn and trust, who can speak for God. God must have someone on earth who can point the way and say, "This is true." How grateful, my brothers and sisters, we should be that God in the fulness of his grace has given us a living prophet to guide us to Him; even more that God has given us a seer, for this seer and prophet reveals personal testimony to young and old alike that Jesus is in very deed the risen Savior, the Living God.

Of this I bear sacred testimony, for under conditions too sacred to mention here God has given me witness three times in the temples that David O. McKay is truly and indeed a prophet of God, a seer, and I bear you this testimony that you can trust him and so put your whole faith in Jesus Christ. We must turn from anything which tears us away from God our Father and turn to that which will lead us to him through repentance, through our determination and through our absolute will to do the work of God.

I bear you this testimony in the name of Jesus Christ. Amen.

SHOW YOUR FAITH BY YOUR WORKS

*Closing Address by
President David O. McKay*

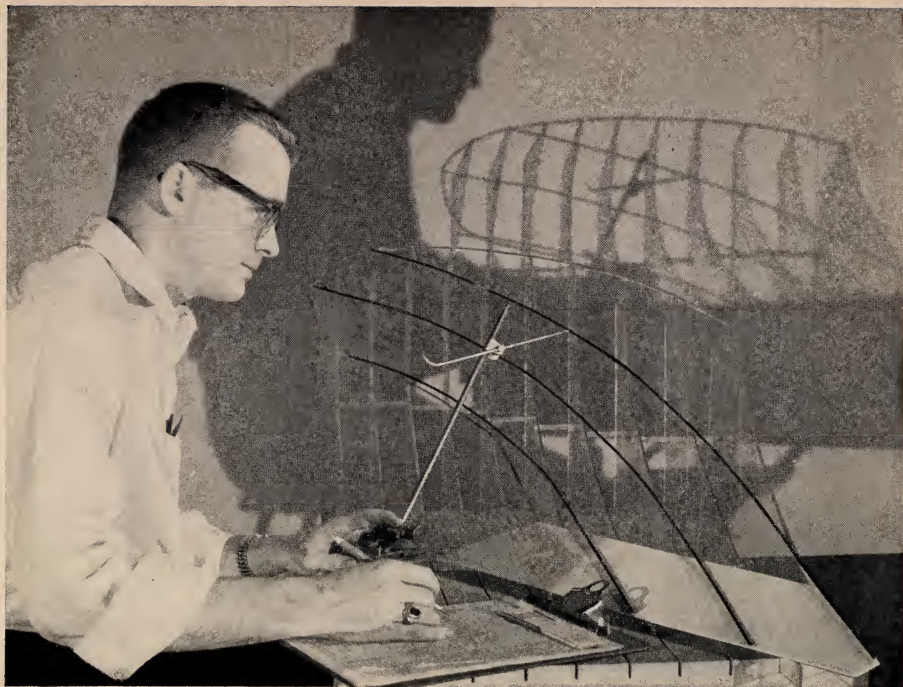
The singing, as you know, for this afternoon and this morning has been furnished by the members of the Taber-

nacle Choir. We have been inspired by their singing. I think it would be fitting at this moment to represent you as well as the General Authorities in saying just a word, at least, of appreciation of the services rendered by many during this three-day conference in making this inspirational gathering so meaningful.

First, to the General Authorities, we express deep appreciation for the inspirational messages they have given to us. Second, to the public press, the reporters, for their fair and accurate reports throughout the sessions of the conference. Third, to the city officials, the city traffic officers in handling in-

creased traffic, etc.; members of the fire department, some of whom you met after one or two of these sessions; and to the Red Cross representatives who have been on hand to render any assistance and service that might be needed. To the Tabernacle ushers who have rendered service in seating the great audiences of these conference sessions. Quietly and unobtrusively they have looked after your convenience and welfare.

We have already expressed, and we do so again, appreciation to the radio and television stations throughout our own city and the nation who all through the three days have carried the



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proceedings of these inspirational sessions. These stations have been the means of permitting untold thousands of persons to hear the proceedings of the one hundred thirty-first semiannual conference.

We appreciate especially those who have furnished the singing throughout this conference. Let me remind you again, as you enjoy the service they have rendered: first, the Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos regions, who rendered service faithfully for two days with the Relief Society sisters before they joined us Friday morning. Sister Florence Jepperson Madsen conducted. Next, the University of Utah Mixed Chorus for the Saturday morning session, with Ardean W. Watts conducting. The University of Utah Institute of Religion, University Stake Chorus, and the Bonneville Strings, furnished the music for the Saturday afternoon session, with Elder David Austin Shand conducting.

Third, the Tabernacle Choir Men's Chorus last night. How inspiring that group was! Fourth, last, but certainly not least, the Tabernacle Choir, who furnished the music this morning and this afternoon, with Elder Richard P. Condie and Elder Jay E. Welch conducting, and how they have thrilled not only this nation, but also people in other countries, wherever they have been. Our best wishes and prayers go with them in their prospective tour, for they will receive a welcome wherever they go. God bless them, and all officials connected with that great organization.

We mention again these beautiful antheriums from Oahu Stake.

Indeed, we thank all those who have contributed in any way to the success and inspiration of this great conference.

Carlyle said: "There is one godlike virtue, the essence of all that ever was or ever will be of godlike in this world—the veneration done to human worth by the hearts of men." During the last few days especially, and frequently in the position which General Authorities occupy, we have occasion to ask men and women to accept certain positions and to devote their time and their means to the work of the kingdom of God.

Recently I have seen men's hearts touched, tears roll down their cheeks, as they were surprised to hear a request of the General Authorities to accept some responsibility or be called in some other position. Without exception, no matter what sacrifice they had to make financially, no matter how unable they feel themselves to fill the position, each one has said, "Yes, if that is what the Church wants, I will do it."

Frequently we hear reports from wards and branches of efforts the people put forth to contribute, perhaps to

the erection of a building, perhaps to renovate, or to build an addition to a present building. They see that two, three, four, sometimes six or seven groups—wards or branches—have to meet in one building, and they feel the necessity of contributing of their means. And what those members of the Church, unknown beyond the borders of their branch or ward, do to make more effective conditions to preach the gospel of Jesus Christ!

I wish all the world could glimpse the willingness of those people, the sacrifices they have to make. I think it would preach the gospel more effectively than any one other thing we could do. I recall just a few years ago of visiting a stake and dedicating their meetinghouse. I learned of the struggles they



had in order to finish paying for that building. None of our chapels are dedicated until they are free from debt. That means that millions of dollars have been spent in the erection of stake houses and ward buildings throughout the 336 stakes and sixty-seven missions.

That meetinghouse had just been paid for about a week before the dedicatory services were held. The bishop had to call for an extra contribution, and a young boy who earned his money by washing cars, polishing shoes, and doing little odd jobs, had quite a little sum of money, for a boy, in the bank. I received this information from the banker himself who was an officer in the stake. I do not know whether the father had contributed much to the chapel. I had my own thoughts, but when the bishop made an extra call for money this boy went to the bank and asked the banker, "How much have I in the bank?" He told him, and I think it

was something near one hundred dollars. Sister McKay, who knew about the circumstances, says it was near a hundred. The boy said, "Well, I shall take ten dollars, and you give the rest to the bishop to finish paying on this meetinghouse."

"Oh, but you can't afford that," said the banker.

"Yes, I can," and he took ten dollars for himself and gave the balance to the bishop.

What a lesson! I think I told that afterwards when I went back to the stake, and the young boy was then on a mission. I cite this incident merely as an illustration of the loyalty and faith of the membership of the Church. I appreciate these acts, and because of them, in our hearts there will be a love for one another, which is the Spirit of the Christ, the spirit of brotherhood, the spirit of love.

I am a great believer in the doctrine of James. He was a practical man in the early Church. Paul preached faith; James preached works, and it was James who said, "... shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2:18.)

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." (Ibid., 2:14-18.)

Throughout this conference emphasis has frequently been made by the speakers to the great responsibility resting upon the membership of the Church of Jesus Christ of Latter-day Saints to declare to the world that God lives; that Jesus Christ, his Son, is our Savior; that his is the only name "... under heaven given among men, whereby we must be saved." (Acts 4:12.) It was said at the opening of this conference that there are men and women who are now forty to fifty years old who have heard all their lives that God does not exist; that Jesus Christ is a myth. You have heard the testimony from men with tears in their eyes, if you were close enough to see, their lips quivering with emotion, testify that they know that God lives, that Jesus is the Christ, and that they appeared to the Prophet Joseph Smith and gave instructions about organizing his Church, and that Peter, James, and John, who held the authority from the



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Dec. 1-2	U C L A	Provo	7:45 PM
Dec. 8-9	Santa Clara	San Jose, Calif.	8:45 PM
Dec. 15	Oklahoma State	Stillwater, Okla.	6:45 PM
Dec. 16	Univ. of Oklahoma	Norman, Okla.	6:45 PM
Dec. 18	Air Force Academy	Provo	7:45 PM
Dec. 20	San Jose State	Provo	7:45 PM
Dec. 22	Univ. of Pacific	Provo	7:45 PM
Dec. 27	New Mexico State	Las Cruces, N.M.	7:45 PM
Dec. 29	Arizona U.	Tucson, Ariz.	7:45 PM
Dec. 30	Arizona State	Tempe, Ariz.	7:45 PM
Jan. 6	Montana	Missoula, Montana	7:45 PM
Jan. 12	Wyoming	Provo	7:45 PM
Jan. 13	Colorado State	Provo	7:45 PM
Jan. 20	Utah	Salt Lake City	7:45 PM
Jan. 26	Utah State	Logan	7:45 PM
Feb. 2	Denver	Provo	7:45 PM
Feb. 3	New Mexico	Provo	7:45 PM
Feb. 10	Utah State	Provo	7:45 PM
Feb. 16	Colorado State	Fort Collins, Colo.	7:45 PM
Feb. 17	Wyoming	Laramie, Wyo.	7:45 PM
Feb. 22	Montana	Provo	7:45 PM
Feb. 24	Utah	Provo	7:45 PM
March 1	New Mexico	Albuquerque, N.M.	7:45 PM
March 3	Denver	Denver, Colo.	8:00 PM

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Christ himself, gave that authority in this dispensation; that the Melchizedek Priesthood was bestowed upon the Prophet and Oliver Cowdery; that John the Baptist who baptized Jesus Christ bestowed the Aaronic Priesthood, a direct successor of the authority from heaven.

Now you know that. You know these men. I give you my testimony that God lives; that he is close to us; that his spirit is real, that his voice is real; that Jesus Christ, his Son, stands at the head of this great work; and no matter how much the atheistic philosophy takes hold of blinded boys and girls and men who hear Satan's voice, the truth stands as declared by the Father and the Son to that boy Prophet. You and I and all the members of the Church of Jesus Christ of Latter-day Saints have the responsibility to declare that truth to the world, and the world is full of honest men and women waiting to hear that truth. Let us not condemn them. Condemn the evil men who would blind them with their sophistry and with false reasoning. Some of our young boys are so blinded, but it is our duty as officers of the Church to lead them from that blindness to the truth. I think I can repeat here, as I did last night, for those misguided boys:

"Dim as the borrow'd beams of moon
and stars

To lonely, weary, wandering travelers,
Is reason to the soul; and as on high
Those rolling fires discover but the sky,
Not light us here, so Reason's glimmer-
ing ray

Was lent, not to assure our doubtful
way,

But lead us upward to a better day."

—Dryden

That brighter day is the light of the Holy Spirit emanating from God the Father, and his Son, Jesus Christ.

God bless you, my dear fellow workers, bless you in your homes. Make your faith shown by your works in your home; husbands true to your wives, not only in act, but in thought; wives true to your husbands, not only in act, but in thought; children true to your parents. Do not arrogate to yourselves that they are old-fashioned in their beliefs and that you know more.

Girls, follow that sweet mother and her teachings. Boys, be true to your fathers who try to live the gospel; then strangers, seeing such homes, will say, "Well, if that is the result of Mormonism, I think it is good." You will show your faith by your works in everyday life.

God bless you that we may have power so to do, I pray in the name of Jesus Christ. Amen.

EACH KIT CONTAINS:

FOOD

Hi-Protein Macaroni and Cheese Dinner (6 servings)
Vegetable Beef Stew (6 servings)
Multi Purpose Food (10-16 servings)
Diced Carrots (4 servings)
Instant Chicken Rice Soup (4 servings)
Instant Beef Noodle Soup (4 servings)
Instant Potato Soup with Leek (4 servings)
Hi-Protein Oat Cereal (6-8 servings)
Wheat Cereal (6-8 servings)
Pancake and Biscuit Mix (6-8 servings)
Instant Mashed Potatoes (6 servings)
Instant Pudding Mix (6 servings)
Peaches (6 servings)
Prunes (4-5 servings)
Apple Sauce (6 servings)
Instant Milk (16-20 servings)
Fruit Punch (4-6 servings)
Lemonade (4-6 servings)
Orange Drink (4-6 servings)
Grape Drink (4-6 servings)
Cocoa (2 servings)
Ralston Ry-Krisp (36 servings)
3-week supply of Multivitamins

SURVIVAL EQUIPMENT

Water, Sterile, 2-10½ oz. cans
Can Opener
Aluminum Cooking Pan
Canned Heat Matches
Toilet Tissue
Nylon Rope
Saw
Safety Pins
Cups
Signal Whistle

FIRST AID NEEDS

Aspirin (40) 5 grain
Water Purification Tablets (for 50 gal.)
Soap (¼ oz.)
Gauze Roll (2¼ x 6 yd.)
Gauze Pads (3" x 3")
Adhesive Tape (6 yd.)
Adhesive Bandages (7)
Mercurochrome (¼ oz.)
Triangular Bandage
Unguentine Burn Ointment (130 gr.)
Absorbent Cotton (¼ oz.)
Handy Snip Adhesive Bandages (12)

PLUS: Survival and First Aid Booklet, Suggested Menu List, Instruction Manual, Fallout Protection Booklets, and Water Procurement Instructions.

EACH 'MINUTE MAN' KIT CONTAINS 60 REGULAR VARIETY MEALS—A 3-WEEK SUPPLY FOR ONE INDIVIDUAL; and EXCEEDING THE CIVIL DEFENSE MINIMUM 72 HOUR EMERGENCY FOOD SUPPLY FOR A FAMILY OF SIX.

MAIL YOUR ORDER TODAY — SORRY NO C.O.D.'S

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P. O. Box 1115 Dept. AA
Salt Lake City, Utah

PLEASE SEND ME "MINUTE MAN" SURVIVAL

KITS FOR WHICH I ENCLOSE \$

@ \$15.95 EACH (includes \$1.00 Shipping Cost)

NAME

ADDRESS

CITY

STATE

(Please Print to Insure Prompt Delivery)

"MINUTE MAN"
IS ALSO IDEAL
FOR EMERGENCY
PREPAREDNESS
in Your

• CAR • BOAT
• PLANE • TRUCK
• CABIN • RANCH
or TRAILER

"Quality Foods For Storage"

PRICE LIST — ORDER FORM

(Effective October 1, 1961)

(Subject to change without notice)

DESERET SUPPLY CO.

P. O. Box 612 Jefferson Grove, Calif.

Jefferson 7-4917 — Jefferson 7-8038

ITEM	UNIT SIZE	PRICE	QTY.	AMT.
Whole Wheat—5 gal. can (fumigated) 33 lbs.		3.50		
Whole Pastry Wheat—5 gal. can (fum.) 33 lbs.		2.85		
Reclaimed Rye—5 gal. can (fumigated) 33 lbs.		3.50		
Rolls Oats—5 gal. can (fumigated) 20 lbs.		3.75		
Steel Cut Oats—5 gal. can (fum.) 30 lbs.		4.65		
Yellow Corn (for meal)—5 gal. can (fumigated) 33 lbs.		2.85		
Popcorn (for meal)—5 gal. can (fumigated) 33 lbs.		5.15		
Pinto Beans—1 gal. can (fumigated) 6 lbs.		1.15		
Pinto Beans—5 gal. can (fum.) 33 lbs.		5.50		
Baby Lima Beans—1 gal. can (fumigated) 6 lbs.		1.25		
Baby Lima Beans—5 gal. can (fum.) 33 lbs.		6.00		
Large Lima Beans—1 gal. can (fumigated) 6 lbs.		2.50		
Large Lima Beans—5 gal. can (fum.) 33 lbs.		10.35		
Small White Beans—1 gal. can (fumigated) 5 lbs.		1.35		
Small White Beans—5 gal. can (fum.) 33 lbs.		6.75		
Small White Beans—1 gal. can (fumigated) 6 lbs.		1.10		
Large White Beans—5 gal. can (fum.) 33 lbs.		5.35		
Green Peas (Split)—1 gal. can (fumigated) 6 lbs.		1.00		
Green Peas (split)—5 gal. can (fum.) 33 lbs.		4.75		
Blackeye Peas—1 gal. can (fumigated) 6 lbs.		1.00		
Blackeye Peas—5 gal. can (fum.) 33 lbs.		4.75		
Brown Rice, Short Grain—1 gal. can (fum.) 6 lbs.		1.25		
Brown Rice, Short Grain—5 gal. can (fum.) 33 lbs.		6.00		
White Rice (Long Grain)—1 gal. can (fum.) 6 lbs.		1.45		
White Rice (long grain)—5 gal. can (fum.) 33 lbs.		7.75		
Brown Rice (Long Grain)—1 gal. can (fum.) 6 lbs.		1.80		
White Rice (long grain)—5 gal. can (fum.) 33 lbs.		9.00		
Non-Fat Milk (Instant)—1 gal. can, 3 lbs.		1.35		
Non-Fat Milk (Instant)—5 gal. can, 15 lbs.		5.95		
Whole Milk (Instant)—1 gal. can, 3 lbs.		3.40		
Whole Milk (Instant)—1 lb. cans (case of 12)		2.00		
Pure Honey (Blend)—5 lb. can		1.10		
Pure Honey (Blend)—5 gal. can		10.80		
Honey (orange, clover, sage)—5 lb. can		1.60		
Honey (orange, clover, sage)—5 gal. can		15.20		
Raw Sugar—5 gal. can, 33 lbs.		6.75		
White Sugar—5 gal. can, 33 lbs.		5.75		
DEHYDRATED FRUITS				
Applesauce Nuggets—No. 10 can		2.80		
Apple Pie Slices—No. 10 can		1.90		
Peach Slices—No. 10 can		4.50		
Prunes, Whole Pitted—No. 10 can		3.40		
Peach Slices—No. 10 can		3.30		
Diced Nuggets—No. 10 can		2.15		
Fruit Galactia (coddler)—No. 10 can		3.25		
Bananas (Prod. of Farmosa)—1 gal. can		2.50		
Pineapple (Prod. of Farmosa)—1 gal. can		2.50		
Potatoes (Prod. of Farmosa)—1 gal. can		2.50		
Fry Slices, White—1 gal. can		3.00		
Pear Slices—1 gal. can		2.25		
DEHYDRATED VEGETABLES				
Cabbage, Diced—1 gal. can, 2 lbs.		3.25		
Cabbage, Diced—5 gal. can, 9 lbs.		12.50		
Spinach, Flaked—1 gal. can, 1/2 lb.		1.25		
Spinach, Flaked—5 gal. can, 2 1/2 lbs.		5.75		
Carrots, Diced—1 gal. can, 3 lbs.		2.95		
Carrots, Diced—5 gal. can, 20 lbs.		15.00		
Sweet Corn—1 gal. can, 5 lbs.		4.50		
Sweet Corn—5 gal. can, 25 lbs.		21.00		
Carrots, Sliced—1 gal. can, 2 1/2 lbs.		2.85		
Carrots, Sliced—5 gal. can, 16 lbs.		13.00		
Onion Chips, White—No. 10 tin, 2 1/2 lbs.		2.40		
Onion Chips, White—5 gal. can, 15 lbs.		16.95		
Vegetable Soup Mix—1 gal. can, 2 1/2 lbs.		3.35		
Vegetable Soup Mix—5 gal. can, 12 1/2 lbs.		14.50		
Vegetable Stew Mix—1 gal. can, 2 1/2 lbs.		2.95		
Vegetable Stew Mix—5 gal. can, 12 1/2 lbs.		11.50		
Tomato Flakes—1 gal. can, 3 lbs.		6.50		
Potato Flakes—5 gal. can, 15 lbs.		30.50		
Ball Peppers—1 gal. can, 2 lbs.		4.45		
Ball Peppers—5 gal. can, 10 lbs.		21.00		
Potatoes, Diced—1 gal. can, 3 lbs.		1.80		
Potatoes, Diced—5 gal. can, 15 lbs.		9.00		
Potatoes, Sliced—1 gal. can, 1 3/4 lbs.		1.80		
Potatoes, Sliced—5 gal. can, 8 3/4 lbs.		8.50		
Potatoes, Flaked—No. 10 tin, 2 1/2 lbs.		1.35		
MEATS & FISH				
Dried Beef—1 1/2 lb. can		4.60		
Boned Chicken—2 lb. can		3.75		
Shrimp (dehydrated)—No. 10 tin (makes 7 lbs.)		12.75		
Chicken (dehydrated)—No. 10 tin (makes 6 lbs.)		10.35		
Dried Salmon—24 1 lb. cans		22.00		
Salmon—24 1 lb. cans		18.00		
Tuna (chunk style lite meat)—48 No. 1/2 cans		12.00		
OILS & MARGARINE				
Margarine (cooked for U.S. Govt.)—No. 10 can		2.00		
Peanut Oil—1 gal. can		3.25		
Peanut Oil—5 gal. can		13.40		
Soy Oil—1 gal. can		2.25		
Soy Oil—5 gal. can		8.95		

SOUPS & GRAVYS

Lipton's Soup Mix				
Tomato Vegetable—12 9 oz. cans (makes 12 gals.)	9.00			
Chicken Noodle—12 10 oz. cans (makes 12 gals.)	7.80			
Green Pea—12 2 1/2 oz. cans (makes 12 gals.)	15.00			
Beef Soup Base—16 oz. jars	1.65			
Chicken Soup Base—16 oz. jars	1.65			
Ham Style Soup Base—16 oz. jars	1.65			
Beef Gravy Base—2 1/2 lb. can (1 lb. makes 1 gal.)	3.45			
Chicken Gravy Base—2 1/2 lb. can (1 lb. makes 1 gal.)	2.75			
Cream Gravy Base—2 1/2 lb. can (1 lb. makes 1 gal.)	2.25			
Campbell's Soups (wet pack)—				
Tomato—48 10 1/2 oz. tins	5.30			
Chicken Noodle—48 10 1/2 oz. tins	8.35			
Vegetable—48 10 1/2 oz. tins	8.35			
Clam Chowder—48 10 1/2 oz. tins	8.35			
Cream of Mushroom—48 10 1/2 tins	8.35			
VEGETABLES (wet pack)—				
Potatoes, Whole—New (no water) vac. packed				
24 No. 2 1/2 cans	6.25			
Corn, Cream Style—24 No. 303 cans	4.55			
Corn, Whole Kernel—24 No. 303 cans	4.55			
Beans, Cut Green—24 No. 303 cans	4.95			
Peas—24 No. 303 cans	4.95			
Peas & Carrots—24 No. 303 cans	4.95			
Mixed Vegetables—24 No. 303 cans	4.95			
Tomatoes—24 No. 2 1/2 cans	6.50			
FRUITS (wet pack)—				
Apricot Halves, unpeeled—24 No. 2 1/2 cans	8.60			
Applesauce—24 No. 2 1/2 cans	6.50			
Peaches, sliced yellow cling—24 No. 2 1/2 cans	6.95			
Pear Halves—24 No. 2 1/2 cans	8.95			
Pineapple, half slices—24 No. 2 1/2 cans	8.95			
Fruit Cocktail—24 No. 2 1/2 cans	7.95			
FRUIT JUICE				
Orange Juice Crystals (pure)—No. 2 1/2 can	1.35			
Grapefruit Crystals (pure)—No. 2 1/2 can	2.95			
Orange (wet pack)—12 46 oz. cans	3.95			
Grapefruit (wet pack)—12 46 oz. cans	3.95			
Tomato (wet pack)—12 46 oz. cans	3.95			
Pineapple (wet pack)—12 46 oz. cans	5.00			
Grape, Concord (wet pack)—24 12 oz. cans	6.00			
M-P F—MULTI-PURPOSE FOOD				
A—Seasoned for meat dishes & soups—				
B—Takes on flavor of food mixed with—				
C—25% solids added (also for baby's formula)				
(Specify A, B, or C)				
1 lb. 10 oz. tins	1.25			
Case of 12 tins	12.00			
No. 10 tin	2.50			
Case of 6	15.00			
NUITS (Roasted)				
Almonds—No. 10 tin (vacuum sealed)	5.20			
Walnuts—No. 10 tin (vacuum sealed)	3.80			
Pecans—No. 10 tin (vacuum sealed)	6.35			
Peanuts—No. 10 tin (vacuum sealed)	2.70			
Mixed—No. 10 tin (vacuum sealed)	6.30			
MISCELLANEOUS				
Distilled Water—4 1 gal. jugs	1.95			
Canned Water—24 12 oz. cans	3.95			
Eggs, whole dehydrated—1 lb. can (3 doz. eggs)	2.00			
Yeast (vacuum sealed)—32 oz. can	2.00			
Baking Powder—5 lb. box	1.45			
Baking Soda—1 lb. box	1.25			
Salt—1 gal. can, 10 lbs.	1.30			
Pepper, Black—1 lb. can	1.50			
Peanut Butter (homo.)—No. 10 can	2.50			
Instant Cocoa Mix—tin, of 50 indiv. size	1.25			
Instant Postulm—tin, of 50 indiv. size	1.25			
Instant Pream—tin, of 50 indiv. size	2.00			
NO. 1 EMERGENCY FOOD PAK				
Contains enough nourishing food (asst. dehydrated fruits and vegetables) to sustain 1 adult for 30 days. Packed in sealed 5 gal. square can	14.95			
NO. 2 EMERGENCY FOOD PAK				
Contains canned Multi-Purpose Food, canned Water and Vitamin C to sustain 1 adult for 30 days	15.95			
NO. 3 EMERGENCY FOOD PAK				
Contains canned wheat, non-fat milk, honey and Vitamin C to sustain 1 adult for 30 days	6.95			
TAXABLE ITEMS (4%)				
Electric (stone) Floor and Corn Mill	170.00			
Hand Corn and Grain Grinder	6.00			
Plastic Lids for No. 10 cans	.15			
Laundry Detergent—25 lb. carton	4.95			
Hand Bar Soap—Lux, Palmolive, Camay—72 Reg.	7.95			
Toilet Tissue—case of 96 rolls	9.60			
Sanitary Napkins—case of 288	9.50			
First Aid Kit—family size	8.75			
Water Purification Tablets—bottle of 100	.30			
Complete Food Supplement "Natural-Organic" Vit.-Min. and Veg. Herb Tablets—60 day supply	13.50			
Vitamin C Tablets—btl. of 1,000	6.00			
BOOKLETS				
"Gateway To Survival Is Food Storage"	.50			
Honey Recipes—2 booklets	1.00			
"Wheat For Man"	1.00			
Plus Postage by Parcel Post	\$			
Plus 4% Sales Tax on taxable items (Calif. orders only)	\$			
Amount Enclosed	\$			
Name				Address

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ALL ORDERS SHIPPED THE DAY RECEIVED. Allow 1 to 4 weeks for the order to reach you in case there is some delay.

Elder Gordon Hinckley

(Continued from page 907)

a major part of the classical "Fulness of Times" recordings. In thirty-nine episodes on the history of the Church they were played over hundreds of radio stations around the globe. He also wrote and produced the popular "New Witness for Christ" series.

Elder Hinckley wrote or edited scores of gospel tracts and pamphlets. He supervised a corps of specialists, translating the Book of Mormon and other scriptures into many tongues. In 1939 he designed and supervised the erection of the Church exhibit at the San Francisco World Fair on Treasure Island. The exhibit was in the form of a scale model of the Salt Lake Tabernacle in which organ recitals and illustrated lectures were presented. Tens of thousands of people poured through.

Continuing his work with the missions, he was in 1951 named executive secretary of the General Missionary Committee. He arranged broadcasts of the general conferences of the Church and the far-flung private wire hookups for the general priesthood meeting during conference.

On April 6, 1953, Elder Hinckley was called to be an Assistant to the Council of the Twelve. His typically tangy humor opened his Tabernacle remarks that day:

"My dear brethren and sisters, I am reminded of a statement made by my first missionary companion when I received a letter of transfer to the European Mission office. After I had read it, I turned it over to him. He read it, and then said: 'Well, you must have helped an old lady across the street in the pre-existence. This has not come because of anything you've done here.'"

Since becoming a General Authority, in addition to his service with the Missionary Committee, he has supervised the Northern and Southern Far East Missions and the Hawaii Mission of the Church. Twice he has visited mission areas in Hawaii, Japan, Korea, Okinawa, Hong Kong, Taiwan, and the Philippines. In all his labors he has kept close to the heartbeats of the missionaries themselves. He has been with them in the London fog, in the cold Swiss rain, in the Montana

wind, and in the humid heat of the Orient. He has helped them when sick, comforted them when bereaved, encouraged them when despondent, sorrowed with them in their tragedies, and rejoiced with them in their tremendous accomplishments. He has been on his knees with many a young man in distress.

In all the difficult years during and since the Korean War, Elder Hinckley has handled their complex problems incident to Selective Service and the military. In his frequent meetings with draft officials and military officers his policy has been to get the facts and compose the difficulty equitably for all concerned. The procedures which have been developed out of these discussions have made it possible for thousands of our young men to go on missions and also meet the military obligations imposed by Congress.

One of his most strenuous and far-reaching assignments has been preparation of the temple ordinances in various languages. Named in 1953 to work with President Joseph Fielding Smith and Richard L. Evans, he has supervised the production of temple materials in English, French, German, Dutch, Danish, Swedish, Norwegian, Finnish, Spanish, Tongan, Tahitian, Samoan, and Maori. He was then sent by the First Presidency to participate in the dedication and opening of ordinance work in the Swiss, New Zealand, and London temples. Few men in this century have worked more intimately or as long with the Church missionary effort, its mission presidents, and the missionaries.

During World War II, there came an event which could have drastically altered the course of his life. Shortly after the attack on Pearl Harbor plunged America into war late in 1941, he applied at the United States Navy recruiting office for officer training, but he was rejected because of a history of allergies. So to assist otherwise with the war effort he went to work with the Denver & Rio Grande Western Railroad Company, and as stationmaster, he called the trains.

The railroad company promoted him to assistant manager of mail, baggage, and express for the entire system. This took him and his family to Denver. With the end of the war, Elder Stephen L. Richards asked him to return to the Church

office. Railroad officials asked him to take a ninety-day leave and return if he wished. About a year later, Elder Hinckley received a call from Denver.

He decided to stay at his post with the Church. "This is the Lord's work," he told a friend. "I felt I would make my best contribution in life by continuing to do my humble part to further the cause."

And Gordon Hinckley, like Samuel of old, "... grew on, and was in favor both with the Lord, and also with men." (1 Sam. 2:26.)

Elder Hinckley is blessed with a noble heritage. He is a member of the Society of Mayflower descendants. His forebear, Samuel Hinckley, was governor of Massachusetts Colony in 1680. His grandfather, Ira Nathaniel Hinckley, was born in Upper Canada. In 1835, when he was seven, his family first heard the gospel preached by Mormon missionaries. Two years later, Ira was an orphan. When he was sixteen, he accompanied his stepfather and his family to Nauvoo. There, Ira often heard the Prophet Joseph Smith preach in the grove west of the temple. Ira Hinckley crossed the plains to Utah in 1850. Then on a call from President Brigham Young, he erected historic Cove Fort in central Utah. He previously had been called to build the stone schoolhouse and church in Coalville. It was there that his son Bryant S., Gordon's father, was born. An articulate and practical man, Bryant S. Hinckley became a leader in the Church—as teacher, author, speaker, and administrator. At the age of ninety-three he died, just four months before his son Gordon was sustained an apostle.

Gordon's mother, Ada Bitner Hinckley, was a cultured woman. Before her marriage, she was Utah's first Gregg shorthand teacher, at LDS College. She also taught English, and as a bride, she brought a baby grand piano into their new home.

Gordon B. Hinckley was born on June 23, 1910. His first home was a two-story gray frame house with white shutters and trim on the southwest corner of Windsor and Seventh South streets in Salt Lake City. Gordon is one of eleven living children, his mother's eldest son.

At two, he was stricken with whooping cough, which left him frail and weak. "The boy needs



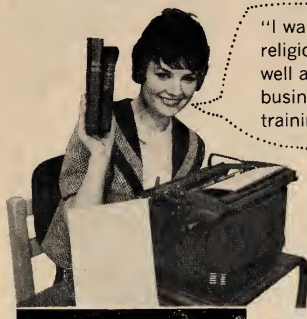
Have a **U and I** holiday at your house

In a host of homes, "the Holidays" mean sweet treats made with U and I Sugar... made at home, or in the spotless kitchens of commercial bakers and candy makers. U and I Sugar is "made at home"



too... the product of your own local farms and factories. And it sweetens the local economy whenever you buy it. For the holidays, stock up on the whole family of U and I Sugars... you can't buy better.

WHY DID I ATTEND LDS BUSINESS COLLEGE?



"I wanted religious as well as business training."

"I met the right kind of young people at LDS."



"Before I start college, I need better training."



"I wanted good training in a short time."



"Evening classes helped me get a better job."



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Note: Look for announcement of our move to 411 East South Temple. Coming soon.

more fresh air and sunlight," his doctor said. That was a factor in his father's purchasing a farm in the East Mill Creek area. Gordon's earliest recollection is that of watching the stonemason lay the rocks for the fireplace in the Hinckley farmhouse. For the summer months of every year, this became the Hinckley family home. It later was the first home of the newlyweds, Gordon and Marjorie Hinckley.

Gordon's appetite for literature came naturally. His mother often read to her children from good books. Then there was his father's spacious home library.

But if Gordon liked books, he did not as a boy care for school. He "kicked up a terrible fuss" when he started at Hamilton grade school. As with many boys, he often tussled with his younger brother Sherman, bigger in body. (Sherman was later to become a successful mining executive.) One day their father tossed a pair of boxing gloves before them. "Now the next time you want to fight, put these on, move outside, and go after it in style," Bryant S. Hinckley said.

"My parents were wise disciplinarians," Gordon Hinckley later said. "I never recall their punishing us children physically."

Gordon feasted on work, developing Spartan-like courage and determination, and he could make stalled cars run, and while still a youth he could handle household electric, carpentry, and plumbing repairs. At Christmastime, the Hinckley family library sparkled with his miniature scenes, complete with lights. On the family farm he raised strawberries, corn, tomatoes, peaches, pears, and cherries.

His first paying job was as carrier for the *Deseret News*. Years later he was named to the board of directors and executive committee of the Deseret News Publishing Company, also to the board of directors of the parent company of KSL radio and television.

By the time he reached college, Gordon was beginning to gain a reputation as a speaker. It was announced one day that United States Senator Reed Smoot would give an address at the First Ward's Sacrament meeting. Senator Smoot was a member of the Council of the Twelve. Something developed on Saturday which took the Senator away. The bishop had to adjust

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\$12⁹⁵

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Food Contents

Chicken-Rice Dinner (7½-oz. pkg.)
Camp Stew (7-oz. pkg.)
Instant Mashed Potatoes (6-oz. pkg.)
Beef-flavored Gravy (1¼-oz. pkg.)
Multi-Purpose Food (16-oz. pkg.)
Diced Carrots (3½-oz. pkg.)
Instant Chicken Soup (1½-oz. pkg.)
Instant Beef Soup (1½-oz. pkg.)
Instant Pea Soup (4-oz. pkg.)
Scrambled Eggs (4-oz. pkg.)
Rolled Oats Cereal (10 oz. pkg.)
Pancake/Biscuit Mix (3 12-oz. pkgs.)
Maple-Flavor Syrup Mix (6½-oz.)
Instant Pudding Mix (9-oz. pkg.)
Peach Slices (4½-oz. pkg.)
Apple Sauce Mix (two 4-oz. pkgs.)
Fruit Galaxy (5½-oz. pkg.)
Ry-Krisp Crackers (8-oz. pkg.)
Non-Fat Dry Milk Solids (6 3½-oz. pkgs.)
Cocoa Mix (six 1-oz. pkgs.)
Orange Drink Mix (two 3-oz. pkgs.)
Punch Mix (two 3-oz. pkgs.)
Lemonade Mix (two 3-oz. pkgs.)
Salt (3 small packets)
Water Purification Tablets (40)
Multiple Vitamin Tablets
Plus suggested 3-day Menu

Emergency Items

Cups and Spoons, Heavy Aluminum Foil (for making cooking pan), Pre-moist Hand Cloths, Cleansing Tissue, Survival Booklet, Canned Heat, Matches, Fish Hook and Leader, Nylon Rope, Safety Pins, Needle and Thread, Signal Whistle.

How to order Family Survival Kit. Come to our Retail Store at address below, or mail your order. Shipping Wt. 19 lbs. Check with Post Office for Parcel Post rate. Send check or money order for correct amount for \$12.95 Kit plus postage. (Residents of Utah please add 3% to price for Sales Tax.) Be sure to print your name and address!

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Idaho cook wins Gold Ribbon with this yeast recipe

Swedish Tea Ring

"I found this recipe in a cookbook which I won as a prize in my first contest," says Mrs. Alton McDaniel of Blackfoot, Idaho, Gold Ribbon winner for the best yeast baking at the Eastern Idaho State Fair. "Now I hope you'll try this same recipe. But remember, it's important to use Fleischmann's Active Dry Yeast. Fleischmann's rises fast every time. I know it will give you the same wonderful results I always get."



Swedish Tea Ring Makes 1 large ring

- ¾ cup milk
- ¼ cup sugar
- 1 teaspoon salt
- ¼ cup (½ stick) Fleischmann's Margarine
- ¼ cup very warm water
- 1 package or cake Fleischmann's Yeast, active dry or compressed
- 2 eggs, beaten
- 4 cups sifted flour, about
- 2 tablespoons melted margarine
- 2 teaspoons cinnamon
- ½ cup raisins, optional

Scald milk; stir in sugar, salt and margarine; cool to lukewarm. Measure very warm water into large bowl. Sprinkle or crumble in Fleischmann's Yeast; stir to dissolve. Stir in lukewarm milk mixture, beaten eggs and half the flour; beat until smooth. Stir in remaining flour to make soft dough. Turn out onto lightly floured

board. Knead until smooth and elastic, about 8 minutes. Cover; let rise in warm place, free from draft, until doubled, about 45 minutes. Knead down. Cover; let rise until doubled, about 30 minutes. Turn dough out on lightly floured board. Roll into 18 x 9-inch rectangle. Brush with melted margarine. Sprinkle with cinnamon and raisins (if desired); roll lengthwise. Shape roll into a ring on greased baking sheet; seal ends. Snip almost to center at 1-inch intervals with scissors. Pull sections apart and twist slightly. Cover; let rise until half doubled, about ½ hour. Bake at 350°F. 25 min. Frost with confectioners' sugar icing while warm. Decorate with nuts and maraschino cherries if desired.



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fast. Sunday morning he called in two of "his boys." Bosom pals, they had been ward teaching companions, though both were only about twenty. The bishop asked them to prepare to substitute for Senator Smoot that night.

Gordon Hinckley had a watering turn to handle that day at the family farm. He handled it, but he was there on the stand at Sacramento meeting before an overflow congregation who had come to hear Senator Smoot.

"When Gordy Hinckley finished speaking," recalled his companion, Bob (Robert F.) Sonntag, "people had forgotten all about Senator Smoot's absence. The boy really stirred them."

Gordon Hinckley has been acquainted with his sweetheart and wife from childhood days. She is brown-eyed, dark-haired, bright, and intelligent Marjorie Pay. They were married in the Salt Lake Temple, April 29, 1937, and soon moved into the Hinckley farmhouse in East Mill Creek, with Gordon himself installing the furnace and laying the brick flue, but two years later they built their present home, nearby. They have been blessed with three daughters, Kathleen (Mrs. N. Alan Barnes), Virginia, and Cynthia Jane, also two sons, Richard, now a missionary in Germany, and Clark.

Elder Hinckley served in several Church positions in Liberty Stake, including stake Sunday School superintendent. He was called to the Sunday School general board at the age of twenty-seven, serving in this capacity for nine years. The Sabbath school lessons that he wrote on the Old Testament and the Book of Mormon are still in use throughout the Church. He has won wide acclaim as a writer and speaker and has distinguished himself as an administrator. In 1946 he was called to the East Mill Creek Stake presidency, and in 1956 became stake president—the third generation Hinckley to hold this high office. Ira N. Hinckley had been the first president of Millard Stake in central Utah, and Bryant S. Hinckley had served as Liberty Stake president for many years.

East Mill Creek Stake under President Hinckley faced great challenges, for it is situated in one of the most rapidly growing areas in the State of Utah. During the years that Elder Hinckley served in the

In the true spirit of Christmas giving

presidency, fifteen new wards were created, and the stake was twice divided to become four large stakes. One day the stake president marked a spot in the fields where as a farm boy he had roamed, and at once the walls of a spacious new stake center began rising. The stake purchased a 250-acre welfare farm, and priesthood quorums and auxiliary organizations began collecting dimes and dollars to buy Herefords and hogs. This stake grew in sinew under one of its longtime sons.

Other East Mill Creek undertakings felt the influence of Gordon B. Hinckley's straight-from-the-shoulder wisdom. For two years he was president of the civic league, also a director of the water company. During these days he and his brother Sherman created two new subdivisions in the area, and in downtown business, he was one of the organizers of Recording Arts, Inc., of which he is now vice president.

A broad, many-sided background, rich in missionary service and leadership, moves into the Council of the Twelve with the new apostle. As G. Homer Durham, president of Arizona State University and intimate friend of Gordon B. Hinckley through some forty years, said: "Like his father, Gordon has magnificent gifts of written and oral expression. His judgment stands up in every situation. His insight into human character and situations is rich and meaningful. He knows when silence is better than utterance. He has a sense of humor that endears him to all."

A resident in East Mill Creek described him also: "Out our way, some of the scrub oak on the mountain side grows extra tall and slender. Those trees are the first to catch the morning sun, but they give shade that draws people to them. They have seen hard winters. Snows pile high around them. They stand firm through storms. They are solid—and lofty too. Gordon Hinckley is like that—a slender oak."

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an "honest man."—George Washington.



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These Times

(Continued from page 892)

In Mr. Olney's dispatch of July 20, 1895, President Clark found it appropriate to quote the following:

"America . . . is devoted to the . . . principle—to the idea that every people has an inalienable right of self-government—and, in the United States of America, has furnished to the world the most conspicuous and conclusive example and proof of the excellence of free institutions, whether from the standpoint of national greatness or of individual happiness.

.....

"Is it true, then, that the safety and welfare of the United States are so concerned with the maintenance of the independence of every American state as against any European power as to justify and require the interposition of the United States whenever that independence is endangered? The question can be candidly answered in but one way. The States of America, South as well as North, by geographical proximity, by natural sympathy, by similarity of governmental constitutions, are friends and allies, commercially and politically, of the United States. To allow the subjugation of any of them by an European power is, of course, to completely reverse that situation and signifies the loss of all the advantages incident to their natural relations to us. But that is not all. The people of the United States have a vital interest in the cause of popular self-government. They have secured the right for themselves and their posterity at the cost of infinite blood and treasure. They have realized and exemplified its beneficent operation by a career unexampled in point of natural greatness or individual felicity. They believe it to be for the healing of all nations, and that civilization must either advance or retrograde accordingly as its supremacy is extended or curtailed. . . .²

On December 6, 1904, President Theodore Roosevelt added a significant "corollary" of the Monroe Doctrine. However, since the establishment of the Organization of American States during and following World War II, much of the "punch" in the original American

²Clark Memorandum, pp. 214-215.



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position has been lost.

Perhaps it is time for another President of the United States to revive the historic position of the United States with respect to the Monroe Doctrine and "any attempt" by a European power—or any other power—to "extend its political system to any portion of this hemisphere."

Before so doing, it will be helpful to such a President of the United States to read the Clark Memorandum on the Monroe Doctrine. What does—or did—the Monroe Doctrine mean? President Clark's words, dated December 17, 1928, say:

"It may, in conclusion, be repeated: The Doctrine does not concern itself with purely inter-American relations; it has nothing to do with the relationship between the United States and other American nations, *except where other American nations shall become involved with European governments*

*in arrangements which threaten the security of the United States, and even in such cases, the Doctrine runs against the European country, not the American nation, and the United States would primarily deal thereunder with the European country and not with the American nation concerned. The Doctrine states a case of the United States vs. Europe, and not of the United States vs. Latin America. Furthermore, the fact should never be lost to view that in applying this Doctrine during the period of one hundred years since it was announced, our Government has over and over again driven it in as a shield between Europe and the Americas to protect Latin America from the political and territorial thrusts of Europe; and this was done at times when the American nations were weak and struggling for the establishment of stable, permanent governments; when the political morality of Europe sanctioned, indeed encouraged, the acquisition of territory by force; and when many of the great powers of Europe looked with eager, covetous eyes to the rich, undeveloped areas of the American hemisphere. Nor should another equally vital fact be lost sight of, that the United States has only been able to give this protection against designing European powers because of its known will-
ingness and determination, if and whenever necessary, to expend its treasure and to sacrifice American life to maintain the principles of the Doctrine. So far as Latin America is concerned, the Doctrine is now, and always has been, not an instrument of violence and oppression, but an unbought, freely bestowed, and wholly effective guaranty of their freedom, independence, and territorial integrity against the imperialistic designs of Europe."*

These are words which need to be read and read again as we ponder in these times.

³Clark Memorandum, pp. xxiv-xxv.

"The price of liberty is eternal vigilance"



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Stars in Your Eyes

(Continued from page 903)

editorial. This left Mama and me to chatter.

"Which perfume do you like best?" I asked her.

"Perfume?" Mama repeated. "The best perfume, Kathy, is the good clean smell of soap and water."

But I intended to use jasmine perfume for the rest of my life, because Bill said it suited me.

Papa came out of his reverie. He said, "This year I hope to write the best Christmas editorial I've ever written. I'm calling it 'Recipe for Magic.' In it I'm making a promise..."

"A promise?" Mama asked.

"Yes, I'm promising everyone who gives with no thought of getting, that his heart will become a harp upon which unseen hands will play Christmas chimes, and that stars will shine in his eyes."

"Stars in his eyes," Mama murmured. "Sounds pretty."

Papa turned to me, "It's more blessed to give than to receive, Kathy. Don't ever forget that." He cut himself a huge piece of pound cake and began to eat it, silently and meditatively.

I helped myself to a small piece of the cake. With my black eyes fastened on Papa's black eyes, I also began to eat, silently and meditatively. More blessed to give than to receive; better to give a red plush album than to get jasmine perfume? That I doubted. Oh, a million years from now, in the great hereafter, eternity, Papa and I would sit under green trees in an eternal Spring. Then I would be as good as Papa. But not now. Not now! I must manage somehow to get *both* perfume and album.

My chance came the very next day.

Lucy said, "Why don't you tell me what you want for Christmas and I'll hint to Bill? Might as well make it something big, get all you can while the getting's good..."

"Oh, I can't do that..."

"Well, for goodness sake! Why not? If I had your chance..."

Lucy's eyes were small and giggish. They definitely held no stars.

"Do you believe it's better to give than to get?" I asked her.

Lucy's laugh was like the tinkling music box in her papa's store, "Of course not! Who ever heard of such a crazy thing. I just dare you to prove it."

Lucy was always daring somebody to prove something. Her dare aroused me as Papa's gentle words had not. "All right, I will. I'll prove it to you and right now."

Lucy's sarcastic laugh followed me out the schoolroom door; it echoed in my brain when I walked

into the warm, antiseptic drugstore. I walked straight to the back counter. I picked up the red photograph album.

Bill appeared out of the nowhere. "Let me help you, Kathy."

"I'm buying the album for Mama," I said. "When you love anybody, you want to give them something more than you want to get something for yourself. I mean... you feel... oh, you wouldn't understand." (Continued on page 988)



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Bill slowly tore off a length of holly-studded paper. As he looked at me, a miracle happened. Stars shone in his eyes. "But I do know," he said, his voice all muffled and fuzzy, "I know because of you, Kathy. You'll go to the Christmas dance with me...?"

A tiny pulse beat in my throat, and deep inside me something trembled! "Of course I'll go," I murmured.

A bellow came from the back region, "Oh, Bill! Oh, Bill!"

Bill fled before the urgency in his papa's voice, and I fled before the love in Bill's eyes.

Outside it was snowing. A white cloud blocked out the sordid world, and I floated up the street in a private world of my own. Papa was right. On the harp of my heart unseen hands played Christmas chimes, and before my eyes blossomed an ancient star. I had never been so happy, but this was one thing I couldn't prove to Lucy. She would have to feel the chimes and see the

star for herself.

I couldn't wait until Christmas day to give Mama her present. I had to give it to her now.

When I put the package in her hands and told her about the coupon and the perfume I'd wanted to buy for myself, but didn't, her face lighted up as if it really were Christmas day. When I looked into her eyes, though, I couldn't decide whether tears or stars glistened in them.

The red album glowed in the lamplight. In time, no doubt, it would be worn and faded, but in my memory it would always live on in all its crimson glory because it had taught me the magic of Christmas. In time, maybe, I'd be able to give Mama presents which would cost many times the price of the little album, but no present, however costly, could possibly ever hold more of my love.

Church Moves On

(Continued from page 888)

been his first counselor. Counselors to President Rogers are Elder William I. Poulter, Jr., who had served as second counselor to President Smith; and Elder James A. Kenning.

10 Funeral services for President Joshua Reuben Clark, Jr., were conducted at 12:30 this afternoon in the Salt Lake Tabernacle. Speakers were Elders Marion G. Romney, Harold B. Lee, and President Joseph Fielding Smith of the Council of the Twelve; President Henry D. Moyle and President David O. McKay of the First Presidency. Interment was in the Salt Lake City cemetery.

12 At the weekly temple meeting of the First Presidency and the Council of the Twelve, the First Presidency was reorganized. President Henry D. Moyle, who has served as second counselor to President David O. McKay since June 1959, was sustained as first counselor. President Hugh B. Brown, who has served as counselor in the Presidency since last June was sustained as second counselor.

15 President Hugh B. Brown of the First Presidency dedicated the new Bureau of Informa-

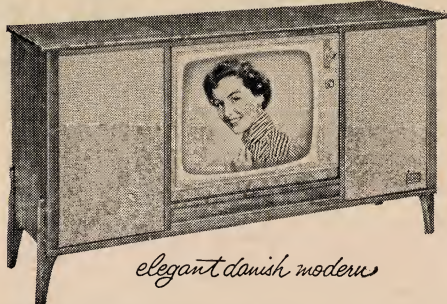
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tion building and director's residence at the Joseph Smith birthplace, Sharon, Vermont.

Elder Harold R. Permann sustained as president of American Falls (Idaho) Stake succeeding President Leonard T. Ralphs. Elder Permann, who had served as second counselor, chose as his counselors Elders Lavon L. Warner and Raymond K. Briggs. Released with President Ralphs was his first counselor, Elder Grant M. Beck.

21 Additional organization within the framework of the All-Church Co-ordinating Council, first announced at the priesthood session of the semiannual general conference, was made known. Four members of the Council of the Twelve have been selected to head the groups: Elder Harold B. Lee heads the co-ordinating council; Elder Marion G. Romney the adult group within the council; Elder Richard L. Evans the youth group within the council; Elder Gordon B. Hinckley the child group within the council. Four Brigham Young University professors have been called as interim secretaries: Dr. Antone K. Romney as interim secretary for the All-Church Co-ordinating Council; Dr. Reed H. Bradford will serve with the adult committee; Dr. Daniel H. Ludlow will be interim secretary for the youth committee; and Dr. B. West Belnap will serve with the children's committee. The All-Church Co-ordinating Council is composed of the heads of the general Church auxiliary organizations, the Presiding Bishop, and Dr. Ernest L. Wilkinson, chancellor of the Church Educational system.

22 Reno North Stake was organized from portions of Reno (Nevada-California) Stake with Elder Vern H. Waldo sustained as stake president, and Elders Glen H. Judd and Dean C. Fletcher as his counselors. Both President Waldo and Elder Judd served as counselors to President James P. Ronnow of the Reno Stake. New counselors to President Ronnow are Elders Leonard D. Robison and George F. Tonini. Reno North Stake was organized under the direction of Elder Howard W. Hunter of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church. The parent Reno Stake was first organized February 9, 1941.



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THE 1962 STUDY COURSE

MELCHIZEDEK
PRIESTHOOD

It is important that members receive full and accurate credit for all tithing and fast offering paid to the Church. To make certain that this is done, each ward has a tithing settlement at the end of the year. It is the obligation of each tithing payer to attend this settlement.

The date will be announced by the bishop of each ward. Each quorum presidency is requested to remind the members of the quorum of this date and urge them to attend the settlement. The word should be taken to those not present.



This past year, those who read the Book of Mormon in the Melchizedek Priesthood study course were enriched. Everyone who has mentioned it testifies of increase of spirituality, new enthusiasm, greater insight, more feel of the Spirit. One has added something eternal to his soul when he pauses to ponder over this:

"Adam fell that man might be; and men are, that they might have joy." (2 Nephi 2:25.)

Or the fundamental, soul stirring, declaration of the witnesses:

"And we lie not, God bearing witness of it." (Testimony of Eight Witnesses, Book of Mormon.)

The 1962 study course is to discuss the great eternal doctrines and ethical teachings of the gospel as revealed in the Book of Mormon. Joseph, the Prophet, said:

"I told the brethren . . . that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*History of the Church*, vol. 4, p. 461.)

Let all search diligently for its truth at the weekly priesthood meetings held in each ward throughout the Church each Sunday morning.

The study manual prepared by Elder William E. Berrett is exceptionally clear. It is easy to follow, to find the enriching truths of the book. This manual is now ready at the Deseret Book Co. in the following editions:

Paper cover	65c	The teacher's supplement is 30c
Cloth	\$2.00	Order now, and be ready for 1962.

1. For servicemen and students away, six months or less.
Keep the white membership card in home ward. Do not send a pink duplicate to anyone.

2. For servicemen and/or their families who are away more than six months.
Obtain land based location where each man will be stationed. This must accompany the APO or FPO address, which will then be sent with two pink membership cards to the Presiding Bishopric's Office.

3. Career servicemen and families. Do not use the pink card. Send the original white membership cards to the PBO. Include forwarding address.

4. Students away over six months.
Send one pink card to the PBO promptly. Include forwarding address.

1. In "remarks" space on reverse side write date and place to which pink card was sent. Place the card in the back of the ward record book.

2. Tithing and offerings of the member will not be paid to the home ward.

3. Statistics will not be included in those of home ward.

THE PINK MEMBERSHIP CARD

Two important facts are facing us as we go into 1962:

1. The armed services are calling our boys—holders of the priesthood—both the Aaronic and Melchizedek.
2. Many of those remaining are going to schools and colleges away from home, others on temporary employment.

MOTHER'S NAME		DATE OF BIRTH												WED.												H.S.												S.S.												R.A.												P.C.												T.S.												D.S.												M.S.												P.S.												C.S.												T.S.												B.S.												O.S.												U.S.												V.S.												W.S.												X.S.												Y.S.												Z.S.												A.S.												B.S.												C.S.												D.S.												E.S.												F.S.												G.S.												H.S.												I.S.												J.S.												K.S.												L.S.												M.S.												N.S.												O.S.												P.S.												Q.S.												R.S.												S.S.												T.S.												U.S.												V.S.												W.S.												X.S.												Y.S.												Z.S.												A.S.												B.S.												C.S.												D.S.												E.S.												F.S.												G.S.												H.S.												I.S.												J.S.												K.S.												L.S.												M.S.												N.S.												O.S.												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THE PINK DUPLICATE MEMBERSHIP CARD

7. The ward or branch receiving the pink card will be completely responsible for the member. Tithing and offerings will be paid there, recommends issued, ordinations cleared and performed. The member will be included in all statistics.

Often one or another of these moves involves whole families. We face the fact that these members must be promptly reported to their new ward or branch leaders. These, in turn, will do their best to welcome each one and give him activity in his new home. The means by which the information is to be transmitted is by the use of the pink duplicate membership card. Here is illustrated its use and its relation to its white original.

5. Families away over six months on temporary assignments (such as to Iran).
Send two pink cards for each member to the P.B.O. Include forwarding address.
6. Those away on temporary employment (more than six months).
Send one pink card to the P.B.O. with forwarding address.

4. When the absentee returns
The pink card will return also. From this copy transfer all changes in priesthood status and other pertinent information on to the white card. Place the white card in the active file. Destroy the pink card.
5. Warning
If there is a delay in receiving the pink card, as soon as the member is home activate the white card and request the pink card. Follow instructions in number four as soon as the pink card arrives.

Exception 1.

The home quorum is responsible for sending the Church News and The Improvement Era to servicemen.

Orders for these should be sent direct to the Deseret News and The Improvement Era. The bishop of the home ward and the home quorum send monthly letters to servicemen.

Exception 2.

Monthly letters to absent members of quorums are the responsibility of home ward and quorum.

[illegible]

THE BIG QUESTION

THE PRESIDING BISHOPRIC'S PAGE

For several years now the Presiding Bishopric has been urging each ward to organize and conduct schools for their senior members of the Aaronic Priesthood. These schools have proved to be the most effective means ever devised to reactivate senior members and their wives. The procedure for organizing a school is comparatively simple.

The bishop should appoint a school director or principal; then appoint a good, kind-hearted, well-informed person as instructor. Those to attend should be personally invited. These steps plus additional follow-up by the advisers will provide the ingredients for an effective school for senior members.

Sometimes the simplicity of the school program is a deterrent causing some of us to seek other, more complex, methods which bring fewer results. Perhaps we are like Naaman, a Syrian noble who, at the suggestion of a little Hebrew maid captured in war, went to Elisha to be cured of leprosy. Elisha ordered him to bathe seven times in the River Jordan to be cured. He almost refused to comply because he was disappointed in the simplicity of the instructions. He expected more ritual and complicated procedures, but after some hesitation he submitted to bathe seven times in Jordan and was healed.

Are you as bishop hesitating to organize schools for your senior members? Does the school program seem too simple to be effective? Perhaps you have organized one or two schools and feel you have complied with the request. What would have happened with Naaman if he had stopped bathing after six times? Would that have been enough?

It is obvious that our goal is to continue an effective program until all senior members have become active and ordained to the Melchizedek Priesthood. Is your program for activating senior members of the Aaronic Priesthood effective? This is the big question!

SECOND SUNDAY COMBINED AARONIC PRIESTHOOD MEETING TO BE DISCONTINUED IN 1962

During 1962, on the second Sunday of each month, the combined Aaronic Priesthood meeting will be discontinued, and each Aaronic Priesthood quorum, both over and under twenty-one, is to meet separately in its individual quorum meeting.

In the October issue of *The Messenger*, it was announced that the second Sunday quorum meetings of Aaronic Priesthood under 21 would be devoted to the study of the new missionary plan used by stake and foreign missionaries, entitled "Uniform System for Teaching the Investigator." This missionary plan will not be used for the lesson material as it was announced in the last *Messenger*, but there will be a continuation of the regular lesson manuals until October 13, 1962. From October 13 until the end of the year, the lesson will be taken from a special manual that will be sent to every ward prior to October 13.

As announced in October general conference, a new all-church co-ordinating council was established to correlate the total instructional and activity program for all age groups in the Church. This committee, after carefully analyzing the instructional plan for the organizations affecting the Aaronic Priesthood under 21, decided it would be inadvisable to embark on the previously announced program of having the boys memorize the dialogue in the missionary teaching plan. Hence, during 1962, the second Sunday will be devoted to the regular quorum lesson.

The special lesson manual that will be sent to you prior to October will involve 12 lessons that will parallel in doctrine the message outlined in the "Uniform System for Teaching the Investigator." These, however, are to be taught by the quorum adviser.

With the elimination of the combined Aaronic Priesthood meeting on the second Sunday, it should be understood that the bishop has the prerogative, and indeed the responsibility, to call a combined meeting of the Aaronic Priesthood occasionally as specific circumstances may warrant. Otherwise, it is suggested that each member of the bishopric will devote his entire time to the attendance of quorum meetings in the Aaronic Priesthood, both over and under twenty-one.

Undoubtedly, with our earlier announcement many stakes and ward have already commenced training their quorum advisers to teach these missionary lessons used in the uniform plan. We are sorry for any inconvenience you may have been caused. Also, we

recognize that these advisers will profit from the effort you have taken in that direction, even though they will not be called upon actually to make the presentation next year.

WARD TEACHING SUPPLEMENT

PRAYING WITH PURPOSE

As we view with awe the scientific achievements of man during recent years and even recent months, can there be any room for doubting or wondering if the Lord can hear our secret prayers?

Do you ever wonder about man's discovery which has become a common practice to transmit pictures thousands of miles through the air? Are you amazed that by just turning the knob on your television set you can view an opera thousands of miles away just as if you were sitting in the audience? With another turn of the same knob you are seated on the fifty yard line watching an exciting football game being played many miles in another direction. The transmission of sound is an everyday practice—even a mere whisper can be amplified beyond the sound of the trumpet blast.

Because of these many wonderful inventions man can communicate across the continent and across the world without wires and other man-made connecting mediums. Today we can even communicate with the astronaut who is thrust by rocket propulsion into outer space. Yet, with all of these accomplishments man has discovered just a small part of the vast power and knowledge that is possessed by God.

As we contemplate these miraculous inventions, we begin to comprehend some degree of our Heavenly Father's power, and it does not seem impossible but natural, for he "... knoweth what things ye have need of, before ye ask him." (Matthew 6:8.)

In a time when much of our neglect of duty is being blamed on the speed and hurry-scurry of our society it would be well for us to consider the practical advice offered by Brigham Young:

"Say your prayers always before going to work. Never forget that. A father—the head of the family—should never miss calling his family together and dedicating himself and them to the Lord of Hosts, asking the guidance and direction of his Holy Spirit to lead them through the day—that very day. Lead us this day, guide us this day, preserve us this day, save us from sinning against thee or any being in heaven or on earth this day! If we do this every day, the last day we live we will be prepared to enjoy a higher glory.

"We may say that our work drives us and that we have not time to pray, (Continued on page 1004)

Sweet Treasures



TODAY'S FAMILY
FLORENCE B. PINNOCK, EDITOR

Christmas is that word that casts a magic spell over children of all ages. Whether you are one year old or ninety, Christmas turns on a glow in your heart. Let this glow burn brightly; the world needs its warmth.

My Christmas present to you this year is something very precious, something that has taken years to accumulate, something you too can give away and add to the happiness of others. This present is a number of the best candy recipes that it has been my good fortune to collect and improve and use, time and time again. These recipes are the best I know anything about; they are treasures.

There comes a time when we must make choices. "The world is so full of a number of things . . ." that we only have time for the very best. Time to read just the best books, time to see only the best shows, to listen to the best music, and time to make just the very best recipes.

Best is such a superlative word that we must sharpen our judgment so that the best is really *the best*. This can be done in many ways, by studying, by listening to those who are wiser and by the trial and error method. This day of expert research can lift us over this last method. Recipes have been



es



perfected until the only error is the human one. It is so discouraging to spend the time making a culinary dish and have it turn out fit only for the garbage disposal. This will not happen if you use time-trusted recipes. But for candy making be prepared also with the right tools. Acquire a correct candy thermometer and a good wooden paddle, flat on the bottom for stirring, add a pastry brush, exact measuring cups and spoons, a right-sized pan, and a marble slab. This piece of marble need not be a well-cut flawless piece, it can be old, obtained from a second-hand store and chipped on the edges, but it should be at least 20 by 20 inches. Another important thing about making delicious candy is to store the finished product carefully. Don't let it dry out by standing on the work table too long or form extra moisture by storing it uncovered in the refrigerator. Another hazard of leaving the candy around after making it is that at least half of it will disappear mysteriously. Good homemade candy deserves a place of honor when served. A pale, pink fragile plate is a perfect background for luscious pieces of nutty fudge. An unusual basket is a compatible container for spun peanut brittle, and butter mint puffs are at their best on a tall crystal or silver compote.

In this calorie-conscious world a piece of candy

has a hard time, but candy is an energy food and has its place. One girl said, "I just like super calories. I'm not going to waste my allotted calories on poor candy; give me one luscious piece, and I'm happy." The best candy is made from the best ingredients: fine sugar, thick cream, sweet butter, fresh nuts, true flavorings, and a good grade of chocolate. Also, to make the best candy you must be in the mood, work leisurely in a spotless kitchen, follow the recipe and directions meticulously. If all this sounds difficult, it isn't. Just get yourself well-organized before measuring the first grain of sugar. Ready? Then let's get started on the queen of all candies, a perfect caramel. This recipe comes down through at least thirty years from a teacher, Blanche Cooper, in the home economics department at the University of Utah. Miss Cooper considered candy making an art, and this was one of her favorite recipes.

Perfect Caramels

- 1½ pounds or 2 cups light Karo syrup
- 1 pound or 2 cups sugar
- 16 oz. or 3 cups whipping cream
- ½ to 1 teaspoon salt
- 2 tablespoons vanilla
- ½ can Eagle Brand Milk
- 1 cup walnuts



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Boil the syrup and sugar together until the mixture is almost ready to change color. Stir constantly throughout cooking or it will burn easily, especially as it thickens. Scald the whipping cream in a double boiler. Add scalded cream to the syrup and sugar mixture gradually, keeping it boiling and of the same consistency. Scald the Eagle Brand Milk, add it to the rapidly boiling mixture a little at a time. Boil to a medium hard ball stage or, at 4,000 to 5,000 feet, to 230 degrees F. (See December 1960 Era for candy chart regulating degrees to different altitudes.) Add salt, nuts, and vanilla to candy before taking from heat. Pour out on a level slab with 1 inch bars marking 12 by 12 inches. Butter slab and the bars. Let stand overnight without moving, remove bars and cut in 1 inch squares, wrap in cellophane, or wax paper to store.

A good basic cream candy is panocha. This candy is delicious poured into a 9 by 9 inch pan and served cut into 1 inch cubes. I always think that homemade candy is most attractive cut into larger than usual pieces. This panocha may be used in many ways. It may be molded into nine long thin rolls and covered with a thin coating of the above caramels then rolled in pecans to make a wonderful pecan roll. It may also be molded and used as creamy centers of chocolates.

Panocha

1 pound package of brown sugar
2 cups white sugar
1½ cups half and half cream
1 teaspoon vanilla

Mix the sugars and cream together, stir until dissolved over heat, place lid on pan, bring to boil, and let cook for 1 minute, remove the lid and continue cooking, stirring constantly so as not to let it catch on the bottom of the pan. Wipe down sides of pan with wet pastry brush as crystals form. Cook to a softball stage. This means that you can drop a teaspoon of the hot syrup into cold water and be able to pick it up between your thumb and first finger and roll it, but it will barely hold its shape. Pour on buttered slab, cool, beat until creamy and thick. Add nuts.

The following is a good basic fudge recipe. It too may be used as centers for chocolates, or it may be cut into 1-inch squares or molded

into rolls and covered with nuts and cut into slices.

Basic Fudge

4 cups sugar
1½ cups half and half cream
4 squares bitter chocolate
3 to 4 tablespoons butter
vanilla

Grate the bitter chocolate into the cream. Cook on medium heat until the chocolate is melted. Add the sugar gradually. Cook to softball stage. Take from heat, add butter, pour on marble slab. Cool and beat.

The words *quick* and *easy* have a great appeal today in this busy world. The following recipe is an excellent quick fudge recipe.

Quick Fudge

Boil, at medium heat 6 minutes, stirring constantly, 4½ cups sugar and 1 large can of evaporated milk. Remove from heat and add two 6-ounce packages of chocolate chips, one 8-ounce jar of marshmallow, and square of butter. Beat until thick in the pan in which it was cooked. Beat until thick enough to pour and not run. Add 2 cups nuts and 1 teaspoon vanilla. Pour into a 9 by 9 inch pan. Cool in refrigerator for at least two hours. Cut and store in a covered container.

Minted Chocolate Rolls may be made with the addition of a few drops of essence of peppermint to this quick fudge recipe. Beat until smooth and cool. Mold into long rolls about an inch and a half in diameter, then roll in chopped pecans. Wrap in foil and store in a cool place.

Butter mint puffs are a specialty any homemaker would like to add to her talents. They are the perfect accompaniment to a special tea, luncheon, or dinner. They are one of the simplest candies to make if the recipe is followed carefully.

Butter Mint Puffs

1 cup hot water
¼ pound butter
3 cups sugar
2 teaspoons white Karo syrup
Essence of peppermint

Stir until dissolved all the ingredients—except the peppermint—put on the lid and cook slowly for



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3 minutes. Remove the lid, cook until it threads or to 250 degrees F. at 4,000 to 5,000 feet altitude. Pour onto buttered marble slab. Pick up with buttered fingers as soon as possible and stretch like taffy. Stretch until it holds its shape, add the peppermint, and pull out into a one-inch rope. Cut immediately with the scissors into one-inch pieces. Let set for an hour then store in tightly covered tin container. Pale pastel colors may be added while stretching.

We all have memories of a special candy in our childhood. A box of aplets usually showed up at Christmas time at our home. They were commercially made, but the following recipe will make a delicious duplicate.

Aplets

- ½ cup cold applesauce
- 2 tablespoons Knox gelatine
- ¾ cup applesauce
- 2 cups sugar
- 1 cup coarsely chopped walnuts
- 1 tablespoon vanilla

Soak the gelatine in the cold applesauce for 10 minutes. Combine the ¾ cup applesauce with the sugar and boil on medium heat for 10 minutes. Combine both mixtures and boil 15 minutes, stirring constantly. Take from heat. Add nuts and vanilla. Pour into a loaf tin and let stand overnight in the refrigerator. Loosen edges and scoop from pan onto a mound of powdered sugar. Cut into inch squares and roll each piece in powdered sugar.

English toffee is a favorite with almost everyone. The nice part of making this toffee is that only a very few minutes are needed to make it, and when you pour it from the pan it is cooked in, you are finished with it. All that is left to do is to break it into edible-sized pieces and serve. It travels well, and I know a girl who has added to the pleasure of many of her friends as they leave on trips, by giving them a box of this rich candy.

English Toffee

- 1 cup sugar
- 2 tablespoons water
- ½ pound butter

Cut the butter into small pieces, add the sugar and the water. Cook

over medium heat stirring constantly until caramelized and a golden brown color. Cover the bottom of a small cookie sheet with pecans and pour the hot candy over the nuts. Cool and break into pieces.

There are many peanut brittles, but the following is delicious and almost foolproof.

Peanut Brittle

1 cup sugar
 ½ cup white corn syrup
 ½ cup water
 1 cup peanuts (plain or salted)
 1 tablespoon butter
 ½ teaspoon vanilla
 1 teaspoon soda

Cook the sugar, syrup, and water to the softball stage, add the peanuts, and continue cooking until the syrup is light brown and gives a hard crack test. Remove from heat, add the vanilla, butter, and then the soda. Mix lightly and pour onto a buttered cookie sheet.

Now last but far from least is a spun peanut brittle. I have given you this recipe before, but it would be a shame if it was not included in this collection.

Spun Peanut Brittle

2 cups sugar
 1 cup white Karo syrup
 1 cup water
 Dash of salt

Boil these ingredients together with the lid on the pan for one minute. Remove the lid and boil mixture until it spins a thread, then add 2 cups of peanuts. (If you use salted peanuts omit the dash of salt.) Stir and cook until it is brittle and a golden color or to 300 degrees F. at 4,000 to 5,000 feet altitude. Remove from heat, add a quarter of a pound of butter, 1½ teaspoons soda, and 2 teaspoons vanilla. Pour out on 2 cookie sheets. As soon as it begins to set, stretch out with forks and fingers until very thin. It will be a bit messy doing this, but the results are worth it. Stretch it so thin that it is almost just peanuts held together with spun sugar.

*I will honor Christmas in my heart,
 and try to keep it all the year.*
 —Dickens

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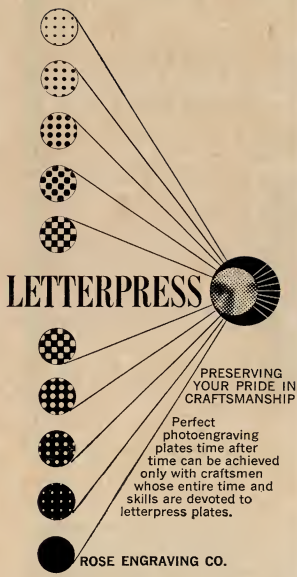
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Joseph Smith, An Appreciation

(Continued from page 901)

concerning him, I grew from my childhood: I reveled in the things I heard of him long before I could read them for myself; they were read to me from the books that were published about him—friendly and otherwise—that told the story of his heroisms, his fearless courage, his unbounded love for his friends, his reverence for God and sacred things, his integrity up to his martyrdom. For all this, I loved him, as I now love him.

I was influenced by the boldness of his claims, for the tremendous intellectual daring, that so lifted him above common men. At any rate my own nature formed a union with his that nothing could break. It may be that now, as in Solomon's time, there is no "spot" in the object of our love; no "imperfection"—at least none that I could see or feel.

Later, when judgment began to assert more sway, and knowledge enlarged, and when I learned to regard and to love truth more than men—I saw limitations in the Prophet of the new dispensation, and became conscious of human frailties and shortcomings in action, and saw that he was a man, as he himself explained, of like passions and prejudices with other men. His gracious acknowledgment of the limitations disclosed yet another virtue to admire, the virtue of humility, which endeared him still more to me, and placed him still more beyond detraction from that pride of place I had given to him in my heart.

There let him stand enshrined for me. God . . . may judge Joseph Smith, for his servant he was, and he knows. To me and for me, he is the Prophet of the Most High, enskied and sainted! So let him forever stand.

As for the other two sources of knowledge about him, those to whom he was an enigma and his enemies—let them guess and rave "no matter, he is beyond their power"—the pelting his memory with unsavory epithets, cannot change his place in God's economy of things, or dispose of him in any fashion. He belongs to the ages, his home is with the Gods, his work abides on earth.

The Light of the World

(Continued from page 915)

and ". . . cried mightily unto the Lord, all the day; and . . . the voice of the Lord came unto him, saying:

"Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets." (3 Nephi 1:12-13.)

According to the Book of Mormon record these words were fulfilled and the effect even upon the disbelievers, was so great that ". . . the more part of the people did believe, and were converted unto the Lord." (*Ibid.*, 1:22.)

I do not know what other peoples of the earth may have been blessed with this knowledge of the advent of Christ and his message, but I do believe these significant words of the Lord found on the ancient American record which was translated into English by the Prophet Joseph Smith:

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?" (2 Nephi 29:7.)

In the light of those words Jesus, the child born in Bethlehem, belongs to all mankind and the glad message of eternal life which he brought is to all peoples.

Certainly the love of Jesus knew no boundaries either of race or creed or lands. He was indeed the light of the world. The beauty of his teachings has been extolled from the housetops, and the warmth of his example still kindles response in the souls of men.

Jesus, the man, merits our profoundest admiration, and few would hesitate to make him the peer of his kind. But Jesus the Christ, the Son of the Living God, invokes our worship, challenges our standards, and condemns our cruelties; becomes our comfort during our darkest hours and our final assurance that we will live again.

Rivers of Babylon

(Continued from page 905)

the temple for a mock trial. "General" Brockman sat behind the pulpit, and amid much shouting, cursing, and bottle waving from his men, pronounced sentence. We were given two hours to leave the city, whether Mormons or not. Then the men were pulled suddenly away and dragged downstairs. We heard much laughing, cursing, and yelling from down below.

"Rachel," Dolly whispered, looking pale and about to be sick, "what do you suppose they are doing?"

I did not know what to reply, but we soon got the answer. The men returned, their clothing dripping.

"We were thrown into the baptismal font," Jeremy said, "and baptized."

Squire Wells, his hair and clothing streaming, drew me aside and whispered, "Miss Dow, when I leave this city it will be to link my fate with that of the Mormon people. Can I hope to see you there, too?"

I knew that my entire happiness depended upon my answer. "Yes, Squire Wells," I said, "you can."

As we left, Simon took my arm. "I will drive you down to Warsaw. I am sure your Aunt Tabitha is still expecting you."

"Simon, I am going with you."

"My dear! Have you told the others?"

"No. I do not know what they will say."

"Let me choose the moment to ask them."

We returned and got dry clothing for the men, cast a lingering look at the house, and then left it forever. As we drove away, Simon said, "You must tell me which way you want to go—down to Warsaw, or straight ahead."

A look passed between Jeremy and Dolly—a look of love, and full of meaning. "Why, Simon," Dolly said, "where else would it be but straight ahead?"

Jeremy gave a shout of approval and took the reins.

I could not speak, for Simon had taken me in his arms for all the world to see.

We turned down Water Street, drove onto the ferry, and leaving Babylon behind us, turned our faces west.

(The End)



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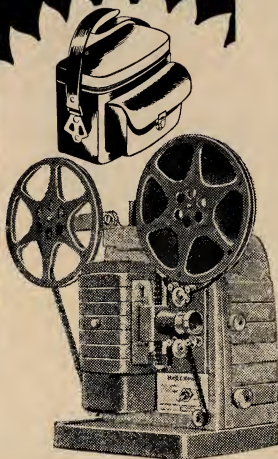
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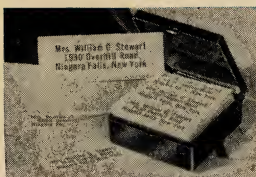
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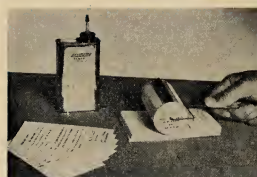
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(Continued from page 993)

hardly time to eat our breakfasts. Then let the breakfasts go, and pray; get down upon our knees and pray until we are filled with the spirit of peace.

"It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do." (Discourses of Brigham Young, p. 44.)

It is apparent that we must master the circumstances that tend to interfere with prayer.

What a wonderful practice it was

when the prophets of old ascended to the top of the mountains and spent even the whole day in supplication. What great strength can accrue to the person who pours out his soul to our Father in heaven whether in his closet, in the top of the mountains, or in any other secluded environment. This soul-searching experience isn't always convenient and is sometimes painful, but it is the most profound medication that can be applied.

As we humbly express thanks great growth takes place within us.

"We ask for strength, and God gives us difficulties which make us strong. We pray for wisdom, and God sends us problems, the solution of which develops wisdom. We plead for prosperity, and God gives us brain and brawn to work with. We plead for courage and God gives us dangers to overcome. We ask for favors—God gives us opportunities. This is the answer." (Pamphlets Doctrinal, Hugh B. Brown, p. 16.)

"Some have thought that revelation or divine communication, comes without thought or effort on man's part. Our Father has invited us repeatedly to 'call on him.' While He is ever ready to answer when we call, He waits upon our invitation. 'Ask and ye shall receive, knock and it shall be opened unto you.'

"He who makes a habit of sincere prayer, and prays believing, will find his life noticeably and profoundly enriched and steadied. He will increase in tranquility and poise, he will have added courage and stamina. His physical, moral, and spiritual attitude will indicate he is aware of the presence of a powerful Friend." (Idem.)

The purpose of our praying is summarized with this thought:

"Pray always that ye enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen." (D&C 61:39.)

I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day.—Abraham Lincoln.

Freedom isn't free

RICHARD L. EVANS



Having talked briefly before of freedom and force and silent consent, scarcely could we so soon leave so searching a subject, for freedom involves law and order, and every material, mental, moral, and spiritual element of life and living. Indeed, free agency, is foremost among the issues before mankind at this moment—the principle around which revolves the very essence of peace and progress, and of man's opportunity on earth—and ever after. "... the history of Liberty," wrote Edward Everett, "—the history of men struggling to be free . . . forms a subject which we cannot contemplate too closely. This is the real history of man. . . ." ¹ Also involved is the basic question of character—for coercion isn't compatible with responsible, resourceful qualities of character. "The history of our time," wrote an acute observer, "will be written by what happens in the everyday lives of the men and women we see upon the streets and in the factories and on the farms and in the colleges and city halls and the legislatures and the administrative offices and the business establishments. . . ." ² Now in all the tensions of these times, let not the main theme be obscured, nor men's minds diverted to side considerations. Ever we must remember what the issue is: free agency—liberty within law—the liberty to live as God gave men the right to live—responsible, resourceful; clean, honest; with truth and decency; with soundness and solvency; the moral and mental competence and character to live in liberty within the law. "No free government," wrote Andrew Jackson, "can stand without virtue in the people and a lofty spirit of patriotism. . . ." ³ And, said Somerset Maugham, "If a nation values anything more than freedom it will lose its freedom; and the irony of it is that if it is comfort or money that it values more, it will lose that too." ⁴ The fact is we must face the fact that freedom isn't free; it isn't always comfortable; it isn't always convenient—but it is among the greatest of the gifts that God has given, for which we must be willing to work, willing to serve, with our eyes, our efforts, ever on the basic issues, and not misled by side considerations, that "... this land shall be a land of liberty . . ." and of law. To cite a sentence from an eminent source: "Only the disciplined are free." ⁵

¹Edward Everett, Address, Charlestown, Mass., July 4, 1828.

²David E. Lilienthal, *This I Do Believe*.

³Andrew Jackson, Farewell Address.

⁴W. Somerset Maugham, "Strictly Personal" as quoted in George Seldes (Ed.), *The Great Quotations*.

⁵2 Nephi 10:11.

⁶Accredited to James C. Penney (also other sources).

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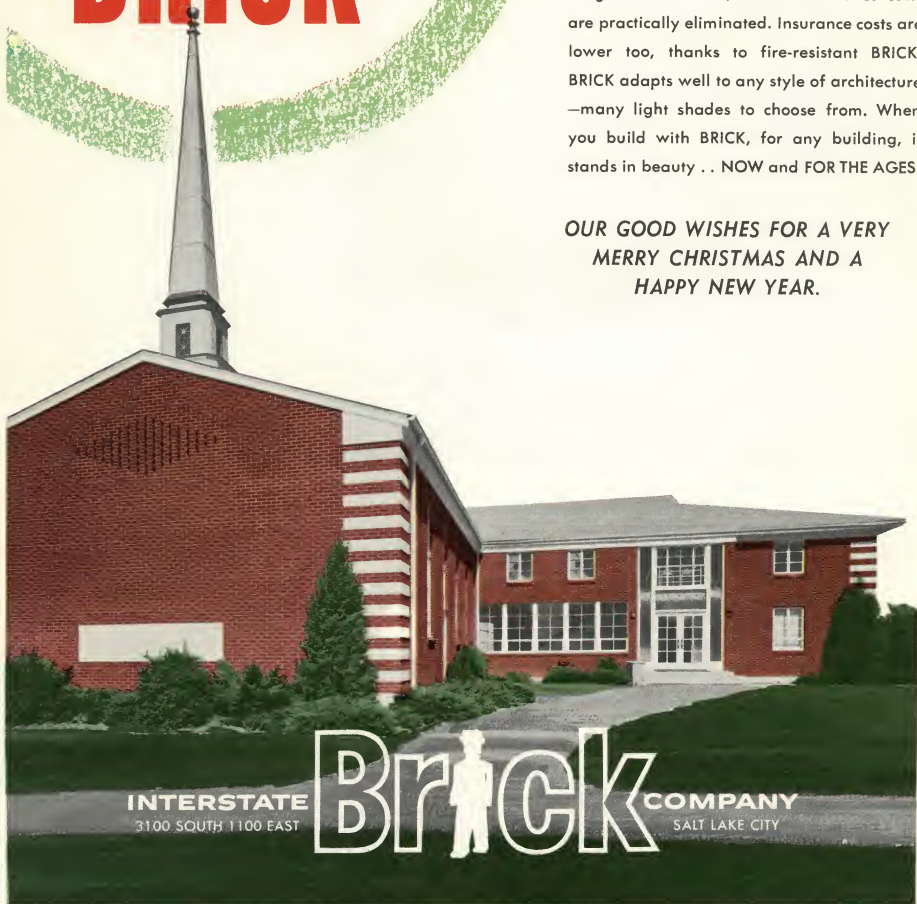
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